

HISTORY
OF
SIROHI RAJ



HIS HIGHNESS MAHARAJA DHIRAJ MAHARAO SIR SHREE
KAISHREE SINGHJI, BAHADUR G.C.I.E., K.C.S.I.

HISTORY OF SIROHI RAJ

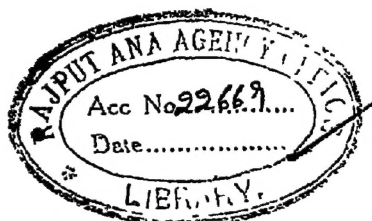
From the earliest times to the present day



BY

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PREFACE

“Rajputana,” says Sir Edwin Arnold, “is measurelessly old. The bluest blood of Europe is but of yesterday compared with that of the haughty families of this region.” “Sirohi,” as Colonel Malleon rightly remarks, “is the one domain in Rajputana which maintained its independence, acknowledging the suzerainty of neither Mogul, Rathor, nor Marhata.” Claiming common descent from the heroes of the Mahabharata, the princely house of Sirohi is an offshoot of the same branch, Chauhan, to which the last Hindu Emperor of India belonged. Historic pride clings to masses as much as to individuals, conducing to honourable pride when rightly felt, and to none can it therefore cling more firmly than to ‘the magnificently stubborn Deora,’ the particular sect of the Chauhans who have ruled over Sirohi during the past six centuries. Attacked repeatedly by the neighbouring Rajas, the children of the soil have never acknowledged themselves conquered. Even the invaders who succeeded by sheer force in over-running the country once or twice were at last forced to content themselves with verbal assertion of their suzerainty. And yet Sirohi was one of the first principalities to seek the British protection. Apart, therefore, from the interest which the history of the Sirohi State can have to the general reader, the radical change in the administration leading to its present peace and prosperity is a remarkable illustration of what can be achieved by

seeking the protection of the British Government and loyally following the instructions of its officers. With this object in view a history of Sirohi Raj was compiled by Rai Bahadur Pandit Gauri Shankar Hira Chand Ojha, Curator, Ajmer Museum, under the directions of the present ruler. Pandit Gauri Shankar is a resident of Sirohi State and with his extensive knowledge of numismatics and archæology succeeded in presenting to the public a connected account of the various ruling dynasties which controlled the destinies of Sirohi from the earliest times. This book was in Hindi and accessible only to a limited number of readers. The Maharao, therefore, resolved to bring out an English version and on the recommendation of that eminent orientalist, the late much lamented Dr. Venis, the work was entrusted to me.

At first I was under the impression that a free English rendering of the Hindi book was all that was required of me. A closer examination of the contents, however, showed that the original was of the nature of a bald chronicle. Pandit Gauri Shankar had taken great pains in examining stone inscriptions and old records but the form in which he produced the book, in some parts at least, could be of interest only to archæologists. Much of the matter had therefore to be rearranged. I have also freely indented on the Rajputana Gazetteer. The editor, Major Erskine, in his preface says that Pandit Gauri Shankar assisted him with the historical portion of the Sirohi Gazetteer and the author of a work based mainly on Pandit Gauri Shankar's book may therefore be excused for taking extracts from the Gazetteer. I have also differed from the original in points where my own researches justified me in doing so. The derivation

of Maurya from Mayura, a peacock, was a new revelation to me. I consulted my esteemed friend Mr. K. N. Dikshit, Superintendent of Archæology, Eastern Circle, and he could not point out to me any authority for Pandit Gauri Shankar's theory. I have also gone through a number of books kindly sent to me by His Highness. The description of the famous Jain temples of Abu has been taken from Tod's *Travels in Western India*. The circumstances under which Maharao Shiva Singh applied for British protection and the steps taken by Colonel Tod to save the State from the clutches of his powerful neighbour are best described in Tod's own words and these have been quoted from the *Travels*. I have also added some account of Arbuda-desa based on the hymns of the Rig Veda, the oldest book of the Aryan family of nations.

The work is divided into five books. The first book gives a brief account of the geography and economics of the State, and the second deals with the ruling dynasties which governed Sirohi in ancient times. Book III is devoted to the history of the present princely house before its members established themselves here. Book IV is divided into two parts; Part I summarises the chronicles of the Chauhan kings from Lumbha, the founder of the Chauhan Deora rule on Abu to the accession of Barisal II. The most interesting chapter in this part is the one describing the history of Surtan whose brilliant exploits have shed lustre on the Deora race and whose victory over Akbar's forces at Datani forms still a part of the greeting of the rulers of Sirohi by the family bards. Part II of this book brings the history down to the reign of Maharao Umed Singh, father of the present Chief, and its most important feature is a recital of the circumstances which led

Maharao Shiva Singh to seek for British protection. The last book giving an account of the work and interests of the present ruler has been entirely rewritten on the basis of administration reports and other documents supplied by the State.

How far I have succeeded in my attempt I leave my readers to judge. I do not claim to be an expert in history and archæology, and English is not my mother-tongue. Having spent all my life in writing Hindi, I should hardly have entered upon the task of writing a book in English, but that I had a very high regard for Dr. Venis and

आज्ञा गुह्यतां ह्यविचारणीया ।

The manuscript has been kindly revised by Mr. H. Tinker, I.E.S., of the Training College, Allahabad, and to him I am also grateful for going through the proof sheets and for many valuable suggestions. I must also express my obligations to Pandit Mansa Ram Sukul and more especially to Mr. Keshavlal K. Chhaya, B.A., LL.B., Private Secretary, for the readiness with which he has supplied any information which I have desired.

SITA RAM.

MUTHIGANJ, ALLAHABAD : }
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BOOK I

CHAPTER I

PRE-HISTORIC SIROHI—ARBUDA DESHA

Arbuda Desha is the old Puranic name of the part of the country lying in the south-west corner of Rajputana. It is believed that the great Rishi Vasishtha retired to the southern spur of the Aravallis after his sons had been slain by Viswamitra. At some distance from his residence, there was a great chasm of unfathomable depth, the mysterious origin of which is thus described in *Arbuda Mahatmya*¹:—

“Rishi Gautama had a scholar named Uttanka. He was a very devoted pupil and served his *guru* so diligently that he was not discharged till long after his education had been completed. Nor did Uttanka know that he had grown grey in his preceptor's service till one day he brought a large bundle of firewood on his head, and when he threw it down he noticed a grey hair adhering to one of the faggots. It then occurred to him that, long before this, he ought to have been in the second stage of his life, that is a house-holder, and to have begotten children, without which the family would become extinct and life hardly worth living.

“He immediately approached Gautama and wanted him to name a present of his own choosing before giving Uttanka his discharge. Gautama told him that he was at liberty to go and that no present was required. Uttanka insisted on his accepting some present. Gautama thereupon sent him to his wife Ahalya, and she requested Uttanka to get for her the ear-rings of Saudasa's wife

¹ Chapter II.

Madayanti. Uttanka immediately went to the place where, labouring under a curse of Vasishtha, lived Saudasa, turned into a man-eating Rakshasa. Saudasa wanted to eat him but Uttanka explained to him the object of his errand and promised to come back. Saudasa then directed him to go to his wife with orders to her to give her ear-rings to Uttanka. Madayanti gave the ear-rings as ordered, but told him to keep them very carefully as a certain Naga was also desirous of possessing them. Uttanka started towards the abode of Ahalya but felt hungry on the road, and seeing some ripe *bael*¹ fruits hanging from a branch, could not resist the temptation to gather some; and, leaving the ear-rings on the ground wrapped up in his deer-skin, climbed up the tree. The Naga, who seems to have been carefully watching his movements, picked up the ear-rings and entered his hole. The disappointed pupil took up a piece of dry wood and began to dig into the hole. Indra saw his distress and with one stroke of his bolt made a huge chasm into which Uttanka entered and recovered the precious ear-rings from the offending Naga. This chasm was two thousand *yojanas* in length and three in breadth."

"One day the cow Nandini, which used to supply Vasishtha with anything he asked for, happened to fall into the chasm. In his distress the sage called on the sacred river Saraswati to help him, and Nandini was saved by a miraculous rise of the waters which floated her up on to dry land. Fearing that such an accident might occur again, Vasishtha appealed to Siva, who referred him to Himachal, the lord of the Himalayas; the latter received him courteously, and, having ascertained the object of his visit, called his

¹ *Aegle Marmelos.*

sons together and enquired which of them would volunteer to fill up the fissure. The youngest son, Nandivardhan, offered his services; but being lame and unable to travel, said to Vasishtha, 'I have a good friend, a mighty snake Arbuda: if you petition him, he will carry me.' The sage did as he was bid, and Arbuda consented to convey Nandivardhan on condition that the hill, which would stand above the abyss, was called after him. This having been agreed to, the serpent placed Nandivardhan on his hood and set out on his journey. On reaching their destination, they plunged into the chasm, but it was so deep that only the god's nose could be seen while the snake's writhings made the earth rock." ¹

There is an important omission in this extract. Nandivardhan at first refused to go, as the place was a desert without fruits or flowers, and inhabited by cruel Dasyus and Mlechhas; and consented only when an assurance was given to him by Vasishtha, that he would make the land replete with fruit-bearing trees and sanctify it by building a hermitage, and establishing *tirthas* and temples. ²

Arbuda is also said to be a Naga who could move in the firmament. After quoting a Puranic legend, it is usual to remark that it may be taken for what it is worth. Arbuda, Vasishtha, Saraswati and Sudas appear more than once in the Rig Veda, the oldest book of the Aryan family of nations, and "Rig Veda," as Ragozin rightly says, "teems with names which at first produce a bewildering impression of chaotic confusion; but we shall see that the patient labours of a band of ingenious and untiring searchers have already succeeded in bringing some kind of order into this confusion and

¹ Rajputana Gazetteer, p. 286.

² Arbuda Mahatmya, Chapter III.

evolving out of it something that may be called a twilight of history.”¹ Following the lead of these searchers, an attempt will be made here to interpret the Vedic hymns, in which these names occur, in the light of Puranic traditions.

Vasishtha and his great rival Viswamitra were, as every reader of the Rig Veda knows, priests of king Sudas, son of Pijavan, though not at one and the same period. In fact there is reason to believe that one supplanted the other. As purohita of Sudas, Viswamitra accompanied him in his victorious expeditions over the Bias and the Sutlej.² In the famous conflict between the two *rishis*, when Vasishtha's sons were killed, he tried to drown himself in the same two rivers.³ On another occasion, when Viswamitra found that he was no match for his Brahman rival, he went to practise *tapas* near Pushkar;⁴ and it was here that he beheld the nymph Menaka who had come to bathe in the sacred lake, and became a slave to her witchery.⁵ I have not yet come across any allusion to a visit paid by Vasishtha to these regions, but it is evident that in these extracts we are taken back to the times when the Vedic *rishis* dwelt in the courts of sovereigns ruling in the Punjab, whilst the forests of the Aravallis were their favourite resorts. Later on these Vedic *rishis* appeared in Ayodhya, but so far as Viswamitra is concerned, the Ramayana distinctly says that after remaining with Menaka for ten years, he became ashamed of this ignoble subjection, dismissed the nymph and went over to the banks of the Kaushiki.⁶ The next name is Saudasa which means ‘the son of Sudas.’ This Saudasa

¹ Vedic India, p. 86. ² Rig Veda, III, 53, 9, 9.

³ Mahabharata Adiparva, chapter 176; Muir's Sanskrit Texts, p. 417.

⁴ Ramayana Balakand N. S. P. 61, 3.

⁵ *Ibid.*, 63, 4. ⁶ *Ibid.*, 63, 12.

is no other than Mitrasaha, and Kalmashapada, who was cursed by Shaktri, a son of Vasishtha, for not giving precedence to a Brahman, and became a man-eater, in which form he not only devoured Shaktri but other sons of Vasishtha as well.¹ He was undergoing this curse when Uttanka approached for his wife's ear-rings.

Saraswati, of the Rig Veda, is now universally believed to be the modern Sarsuti, the easternmost river of the Sapta-Sindhawa, which rises from the Himalayas and gets lost in the deserts of Bikaner. There is, however, another stream called Saraswati which has its source in the sacred lake of Pushkar, and joins the Sagarmati after passing Govindgarh in the Ajmer district. The Luni is the name given to the joint stream which afterwards receives the drainage brought by the mountain torrents down the western slopes of the Aravalli hills, between Ajmer and Abu, and is a great blessing to the southern districts of Marwar.²

In the *Mahabharata*, Shalya Parva, Saraswati is ordered by Viswamitra to carry Vasishtha to him.

The inference is irresistible that the *ashrams* of the two rishis were located on the banks of the same river Saraswati. The Sarayu of the Vedas is believed to be different from its namesake in Oudh, and one is as old as the other. Similarly, the Saraswati of the Sapta-Sindhawa may have coexisted with the Saraswati of the Aravallis; or when a great sage like Vasishtha fixed his residence in the Aravallis, he may have given the name to an important stream near his new home.

A parallel case may be cited of the name Manda-kini having been given by the Rishi Atri, to a small stream in the Banda district. This Saraswati may have

¹ Mahabharata Adiparva, chapter 176 ; Muir's Sanskrit Texts, p. 215.

² Rajputana Gazetteer, Jodhpur, p. 4.

flowed nearer to Vasishtha's *ashram* in former times to enable him to divert a part of its waters to fill the chasm made by Indra's bolt.

We now come to the most important name in the legend, the Arbuda. The St. Petersburg Lexicon explains it as follows:—

1. A demon slain by Indra.
2. A malignant tumour.
3. Hundred millions.

Apte calls Arbuda a serpent-like demon killed by Indra.

Arbuda of the Rig Veda was a mighty demon trodden under foot by Indra¹ and cast down headlong.² His kine were driven forth from their mountain hold.³ Indra brought him down the dwelling place, the height of the lofty Arbuda.⁴ In one hymn he is associated with *Ahi* (serpent) and shares the same fate with him. I am inclined to think that there is an element of actual history in the *mantras*, and that the whole is not merely an allegorical description of the cloud which refuses to rain unless and until it is struck by lightning, the bolt of Indra. Like Madhu and Mura, Arbuda seems to have been a chief of a class of aborigines, who had his stronghold on the top of a hill, possibly one of the Aravallis; whence he was pulled down and killed.

It is also a noteworthy fact that the *rishi* who composed many of the hymns in which Arbuda occurs is Madhatithi, a pupil of Vasishtha. We are therefore

¹ महात्तं चिद्वृद्धं निक्रमीः पश R. V, I, 5—16.

² व्यवृद्धं व्यावृधानो अस्तः R. V., II, 11—20.

³ निर्वृद्धस्य मृगयस्थ मायिनः नः पर्वतस्य गा आजः R. V., III, 3, 31.

⁴ निर्वृद्धय विष्टपं वर्षना मनतस्तुरः R. V., VIII, 32, 5.

encouraged to surmise that Arbuda was either particularly troublesome to the party to which Vasishtha belonged, or that after the annexation of his dominions by Aryas, Vasishtha settled down there; and as he was a Brahman *rishi* of great influence, and a reputed son of Brahma, he filled the land with *tirthas* which exist to this day.

Arbuda Desha is one of the most beautiful countries of the world. "The climate of Abu is very agreeable for the greater portion of the year."¹ "The traveller, when ascending the mountain, can hardly fail to be impressed with the grand and beautiful scenery; the gigantic blocks of syenitic rocks towering along the crest of the hill are specially striking, being in many cases so weather-worn as to present the most fanciful and weird shapes, while, in others, they appear so slightly balanced as to be in danger of rolling down. The scenery in the interior of Abu is soft and romantic rather than grand, but very beautiful of its kind. The constant succession of hills and valleys, with occasional peeps of the distant plains, and the black, grey, and purple tints of the curious grotesquely shaped rocks, contrasting with the varied greens of the trees and shrubs, all combine to form the most charming landscape scenery. As may be expected it is during and just after the rains that the place wears its most pleasing aspect."²

"The beauty of Abu is much enhanced by the Nakhi Talao or the lake, said to have been excavated by the finger-nails (*nakhi*) of the gods. Tod described it as being about 400 yards in length and the counterpart of the lake three miles above Andernach on the

¹ Rajputana Gazetteer, p. 234.

² *Ibid.*, p. 284.

Rhine, while Fergusson knew no spot in India so exquisitely beautiful. It is now about half a mile long by a quarter of a mile broad, and is most picturesquely situated between high hills except at the western end, where a view of the plains is obtained through a gorge. The slopes and ravines in the vicinity are well wooded, and several rocky islands add to the charm of the scene.”¹

No wonder therefore if our forefathers were so charmed by the scenery of the Arbuda Desha that they killed its non-Aryan inhabitants and established themselves there. In the post-puranic literature, the southern parts of the Aravallis were identified with the Paripatra mountains and were peopled by Saurashtras, Suras, Abhiras and Arbudas.²

The Arbudas were clearly a class of aborigines. Their troublesome nature may have led the Hindu pathologists to give their name to a malignant tumour in the human body, and later mathematicians used the word to mean a hundred millions to keep alive the tradition of their vast numbers reminding one of the saying of one of Arbuda's prototypes—“My name is legion for we are many.”³

Nor was the temptation to settle on Abu confined to Vasishtha. Later on, within the memory of man, Adinath, the first *tirthankara* of the Jains, chose it as his final resting place. In these days, “it is as the site of, perhaps, the most exquisite Jain buildings in the world, and as a place of great sanctity that Abu is most celebrated.”⁴ Tod calls the hill “the Olympus of Rajasthan—the scene of contention between the ministers of Surya and the Titans or Daityas.”⁵ It was

¹ Rajputana Gazetteer, p. 285. ² *Ibid*, p. 287, quoting the Vishnupurana.

³ St. Mark, V. 9. ⁴ Rajputana Gazetteer, p. 291.

⁵ Tod's Travels in Western India quoted in Rajputana Gazetteer, p. 291.

here, too, that the four *Agnikulas* were brought into existence by a special act of creation. After the Kshatriyas had been destroyed by Parasurama even the Brahmans began to feel the loss of their natural protectors. Vasishtha invited the gods to assemble on Mount Abu, where a great *yajna* was performed in the *agnikunda*¹ (fire-pit) and four tribes of Kshatriyas were created by the gods, the Parmars by Indra, the Chalukyas by Brahma, the Parihars by Shiva, and the Chauhans by Vishnu.

¹ This spot is still pointed out close to Gaumukh.

CHAPTER II

PHYSICAL FEATURES OF SIROHI

Having described the great sanctity and the exquisite beauty of Arbuda Desha, we now proceed to give a brief history of its modern representative, the Sirohi Raj.

Derivation of the name.—The word Sirohi is popularly believed to be derived from Siranwa, a hill on the western slope of which the town of Sirohi is situated. Some hold that the original name was Shivapuri of which Sirohi is a corrupted form, but as the current name bears a closer phonetic resemblance to Siranwa than to Shivapuri, and in old poetry Siranwa is occasionally employed as an archaism of Sirohi, the former opinion appears to be the better founded.

Geographical Situation.—The State of Sirohi lies in the south-west of Rajputana, between $24^{\circ} 20'$ and $25^{\circ} 17'$ north latitude, and $72^{\circ} 16'$ and $73^{\circ} 10'$ east longitude. It is bounded on the north, north-west and west by Marwar, on the east by Mewar, on the south-east by Idar, and on the south by Palanpur and Danta. Within these boundaries, it comprises an area of 1,964 square miles as calculated in the Surveyor-General's Office from standard sheets, though the local authorities state it to be 3,020 square miles.

Hills.—The country adjoining Danta, Idar, and Mewar is hilly, and covered by what may be called the outposts of the Aravallis. The famous Mount Abu, a detailed description of which will be given further on, lies nearly in the middle, running in a north-easterly direction as far as Erinpura.

The Rajputana-Malwa Railway runs between these two spurs. "Abu is the highest of the group, and is twelve miles in length and from two to three miles in breadth; and Gurushikhar, the highest point between the Himalayas and the Nilghiris, is situated towards its northern end."¹

A certain defined area on Abu adjoining Nakhi Talao, leased to the British Government with effect from the 1st October 1917, is nearly four thousand feet high.

The natural scenery of Abu is very beautiful and the climate is cool and salubrious. It is on this account that it has been selected for the summer residence of the Agent to the Governor-General in Rajputana. Many Rajas and noblemen also find shelter here from the heat of the plains. The range of hills to the north of Abu, known as the Sirohi range from the fact that the capital of the State is built on it, runs into the Marwar territories with peaks varying in height from 2,000 to 2,500 feet above the sea. "From the north-western spurs of the group last mentioned, a line of detached hills branches off in a northerly direction to the Jodhpur border and ends in Mal Pahar (2,737 feet). To the south-west of Abu several ranges extend for some distance into Palanpur, and among these, Chotila (2,755 feet) and, just beyond it, Jai Raj (3,575 feet) are the most prominent eminences. Both form parts of the boundary between Sirohi and Palanpur. Westward of Abu, in the south-west corner of the State, are the Nandwar or Nandwana hills, generally known as the Nibaj hills, which attain an altitude of 3,277 feet, while numerous detached peaks and groups are to be found further to the north."²

¹ Rajputana Gazetteer, p. 230. ² *Ibid.* p. 230.

Rivers.—There are several small streams in Sirohi, though few of them are perennial. The most important rivers are :—

The Western Banas.—This river rises on the eastern slope of the hills behind the town of Sirohi, and flows for ten miles in a south-easterly direction as far as Jharoli, and then turning south-west passes by Abu Road (Kharari) and Santpur after which it passes through Palanpur territory, and eventually loses itself in the sands at the head of the Rann of Cutch. It dries up about the middle of the cold weather leaving pools of water here and there.

Sukri (first) rises near Nana in Jodhpur State, enters Sirohi territories and flowing past Khandara and Ranwara joins the Jawai in Marwar.

Khari.—This is also a tributary of the Jawai, and rising on the western slopes of the hills north-east of Sirohi town, runs in a north-westerly direction past Sambli, Lotiwara and Umedgarh, and enters Jodhpur where it falls into the Jawai.

Krishnavati.—This river also has its source in the hills north of Abu, and running north-west past Mirpur, Mamawali and Padiv, joins the Khari near Umedgarh.

Sukri (second).—This is a feeder of the Banas. It rises from the hills north of Abu, takes a south-westerly course and flowing past Poitran, Hathal, Selwara Kharonti and Jawadra joins the Banas in Palanpur State.

Lakes.—There are no large lakes in Sirohi. The picturesque Nakhi Talao is the most beautiful and best known. Chandela, eight miles west of Kharari, and the Diamond Jubilee Tank near Pindwara, constructed in honour of the Diamond Jubilee of Her late Majesty The Empress Victoria, owe their existence to the

generosity of the present Maharao. Both of these are very useful for irrigation purposes.

There are three tanks near Sirohi, of which the most important is the Mansarowar, built by the Maharao in memory of his late queen, Maharani Man Kanwar of Dharampur. It is full of water throughout the year and adds greatly to the comfort of the inhabitants of Sirohi.

There are several other reservoirs of water but they do not deserve special mention.

Minerals.—The State has not yet been geologically surveyed and we cannot say with certainty what minerals are to be found here. There are numerous quarries near Abu Road and other places. The Rajputana-Malwa Railway takes all its requirements of stone for lime from the Abu Road quarry. A vein of crystal is also said to exist at some distance from the railway school at Abu. Marble is found near the old *tirtha* of Pushkar between Utraj and Shergaon and Abu hill. Much marble was once quarried here. It is believed that the famous Jain temples of Dailwara were partly built of marble from these quarries. Very good marble is also found at Sailwara, to the west of Anadra, Serua and Perua. There are several mica mines; and veins of lead, copper, iron, sulphur, alum, antimony and arsenic are also believed to exist within the State limits.

Flora.—Nearly one-third of the State is covered with forests containing a great variety of trees and shrubs. The most important of these are *khair* (*Acacia catechu*), *dhava* (*Anogeissus latifolia*), *aonla* (*Cassia auriculata*), *bair* (*Zizyphus Jujuba*), *babool* (*Acacia arabica*), *pilloo* (*Salvadora persica* and *S. oleoides*), *dhak* (*Butea frondosa*), bamboo (*Dendrocalamus strictus*), mango (*Mangifera indica*), *shisham* (*Dalbergia sissoo*), *jamun*

(*Eugenia jambolana*), *kachnar* (*Bauhinia purpurea*), *kaldū* (*Adina cordifolia*), *bel* (*Aegle marmelos*), *timru* (*Diospyros tomentosa*), *semal* (*Bombax malabaricum*), *gular* (*Picus glomerata*), *dhaman* (*Grewia oppositifolia*), *nim* (*Azadirachta indica*), *pīpal* (*Ficus religiosa*), *bar* (*Ficus bengalensis*), *tamarind* (*Tamarindus indica*), *thor* (*Euphorbia nerifolia*) and *khirni*.

Fauna.—Lions are said to have existed in the State but they are not heard of now. Tigers were also found in large numbers and caused great havoc among cattle, but they appear to have been getting rarer every year since the famine of 1899. Leopards, wolves, hyenas, bears, deer, and *sambhar* (*Cervus unicolor*), *chitals* (*Cervus axis*), wild pigs, *nilgai* (*Boselaphus tragocamelus*), and rabbits are found in abundance. Among the wild birds two or three kinds of partridges, quails, and wild fowl are plentiful in the forest.

Fish are found only in the Banas or in tanks, and herons, cranes, hornbills and other fish eating birds are found near reservoirs of water. Wild pigeon and peafowl are numerous near inhabited sites. Shooting of these birds is strictly prohibited.

Monkeys are everywhere a nuisance.

Climate.—The climate of Sirohi is on the whole dry and healthy and there is a general freedom from epidemic diseases. The heat is not intense. In the months of May and June, hot winds locally called *loo* blow over the plains but Abu and the hilly districts remain cool. The cold weather is not severe and does not last long except at Abu where frosty nights are frequent.

The average rainfall of the State is 19 inches. At Abu, however, on account of the elevation, it rises to 69 inches.

At the close of the rains malarial fever prevails and guinea-worm (*wara naru*) also attacks people at some places. Of other diseases, pneumonia, dysentery, enlargement of spleen and rheumatism are the most common. Small-pox is now rare.

The State was free from plague till the end of 1896 when four imported cases were discovered at Abu Road, and all ended fatally. Steps were at once taken to stop the importation of the disease and quarantine was enforced on people coming from infected places. This secured immunity for a year but in November 1897, a wealthy Bania, having successfully evaded detection on his way from Poona, arrived at the village of Teori and died there of plague on the following day. Plague has since gained a footing in the State and has from time to time appeared in Rohera, Sirohi, Sheoganj and other places.

CHAPTER III

ECONOMICS

I. PRODUCTION—

Occupations.—The principal occupation of the inhabitants is agriculture. Some keep cows, buffaloes, sheep and goats while others gain a livelihood by trade, service, or labour; a few have migrated to Bombay for trade or service.

Agricultural Produce.—The principal agricultural products are wheat, barley, maize, sesame (*Sesamum indicum*), sarsav or mustard (*Brassica campestris*), millet (*Pennisetum typhoideum*), mung (*Phaseolus mungo*), moth (*Phaseolus aconitifolius*), urd (*Phaseolus radiatus*), khulat (*Dolichos biflorus*), karan china, kuri (*Panicum millaceum*), barti (*Setaria glauca*), kodra (*Paspalum scrobiculatum*), mal (*Cleusine coracana*), mancha, sanvalai, gram (*Cicer arietinum*), gowar (*Cyanopsis psoralioides*), jute (*Crotolaria juncea*), hemp (*Hibiscus cannaninus*), ganna (sugar-cane), cotton, tobacco, and others of lesser importance.

Fruit and Vegetables.—The following varieties of vegetables are sown in most of the cities and villages, viz., radish, brinjal, egg-plant (*Solanum melangena*), methi, carrot, chilli (*Capsicum annum*), onion. Potatoes and several other varieties of English vegetables are now also grown at Abu, Erinpura, Sirohi, and Kharari. The principal fruits grown in the State are mangoes (*Mangifera indica*), jamun (*Eugenia jambolana*), amrud or guava (both white and red), ber or plum, khajur or date, gundans, mahua (*Bassia latifolia*) and karaunda (*Carissa carandas*), bhindis or ladies' fingers and a variety of the gourd and cucumber

family are grown in the rainy weather. Melons are cultivated in the sand-banks of rivers. In Abu and some other places grapes, pomegranates, and various kinds of English fruits have also been grown with success.

Arts and Manufactures.—"The only important manufactures are sword-blades, daggers, spears, knives and bows, the capital being the only place where the manufacture is carried on to any extent. The State has long been noted for the make and temper of its sword-blades, and Tod wrote that they were 'as famed among the Rajputs as those of Damascus among the Persians and Turks.' The work of inlaying with gold and silver on iron (at the capital) is also notable as it has secured medals at various exhibitions. Elsewhere the only industries are the weaving of coarse cotton cloth in a few villages, and the dyeing and printing of cotton fabrics at Abu Road, Sheoganj and some other places. Red cloth and scarves are exported to a small extent."¹

2. DISTRIBUTION.—

Land Tenures.—All the land in the State belongs to the Maharao and the cultivator has a right to occupy the land only on condition that he pays revenue regularly to the State. Some are exempt, but they have to render services, as village chowkidars or in any other capacity, failing which they have to pay a revenue to the State.

All the State lands are classed under three heads. *jagir*, *sasan* and *khalsa*.

Jagir is divided into three classes:—

(1) Jagirs of younger sons of Maharao Sheo Singh. This jagir, which was given for their maintenance,

¹ Rajputana Gazetteer, p. 266.

they enjoy as long as male lineal descendants exist. On failure of male lineal descendants they have no authority to adopt.

(2) Jagirs of younger sons of previous rulers. These are also heritable but in the case of the last incumbent of the jagir or sub-jagir dying without male issue, it remains at the pleasure of the Durbar to resume such jagir or sub-jagir or to sanction adoption.

(3) Jagirs granted as a reward for service rendered, enjoyable at the will of the Durbar, the jagirdars having no right of adoption. All pay tribute varying from 4 annas to 8 annas in the rupee of their income, according to the established custom, in addition to *hukumnama* or fees on succession, according to the status of the holder. This sum usually amounts to a year's income, but in the case of adopted sons it is generally greater.

The jagirdars have no powers, civil or criminal, except in the case of the Thakur of Nibaj, who can exercise his limited powers when both parties are resident on his estate.

The jagirs are inalienable, and when called upon the jagirdars have to render some service. The principal jagirs are Nandia, Ajari, Mandar Padiva, Kalandri, Jawal, Motagaori, Nibaj, Rohua, Bhatana, Mandwara and Dubani. A list of some jagirs which are not now within Sirohi boundaries, but acknowledge fealty, is given in the Appendix.

Sasan comprises lands endowed to temples, *maths*, and other religious institutions, to Brahmans, Charans, Bhats, Sadhus, etc. They are generally exempt from the payment of *nazarana*, but some villages have,

however, to pay cesses.¹

Khalsa.—All the land directly managed by the State is called Khalsa. The tenants and their heirs have a right to occupy their lands so long as they pay revenue regularly. The State generally takes one-third of the produce of land irrigated by wells, though it is sometimes reduced to one-fourth or even one-fifth for various reasons, variation in the productivity of the soil being considered in this connection. Bhils and Minas have to pay less to encourage them to settle down to the peaceful occupation of agriculture and to give up theft and robbery. Besides the above there is a nomad tribe of Girasias who are charged the same low share in order to induce them to take to cultivation. They are a peaceful lot but have always been shy of civilisation. The State share of the produce is only one-third, or even one-sixth, in case of lands cultivated only for Kharif. Cultivators of fallow land and immigrants from other places are also required to pay less by way of encouragement.

All rent was hitherto paid in kind but a system of payment in cash is now being introduced, and some lands have also been leased to Mahajans and Brahmans on condition that they pay a certain sum to the State.

3. EXCHANGE—

Trade.—The principal trade centres are Kharari, Pindwara, Rohera and Sheoganj.

Export.—The principal articles of export are wheat, barley, maize, *til*, rape-seed, raw and tanned

¹ In ancient times it was a custom in this State that when any lands were given as *Sasan*, a copper-plate with the conditions of the grant, the names of the grantor and grantee engraved on it was given to the grantee and a stone slab containing the same particulars was buried underground. *Sasan* lands were sometimes transferred by sale or gift but such transfers have now been discontinued by the Durbar by a circular issued in 1933 V. E. (1876 A. D.).

hide, wool and cotton, gum, honey, wax, ghee, bullocks, sheep, and goats.

Imports.—The imports are sugar, *gur*, salt, opium, tobacco, kerosene oil, cloths of all kinds, iron, lead, copper, brass, gold, and silver, as also other articles of every-day use not produced in the State. Such articles are imported from Bombay or Gujerat, except opium which comes from Malwa and Udaipur.

Railways.—The Rajputana-Malwa Railway runs through the eastern half of the State in a north-easterly direction, and has a length within Sirohi limits of nearly forty miles. There are eight stations, these in order from the south being Mawal, 'Abu Road, the station for Mount Abu, Kivarli, Bhimana, Rohera, Banas, Pindwara and Keshavganj. This section of the railway was opened on the 30th December 1880, "when the last spike was driven in by Sir James Fergusson (then Governor of Bombay) at Erinpura." The railway has conferred many benefits on the people and stimulated trade. Its value is most noticeable in periods of famine, when by facilitating the rapid movement of grain it prevents local failure from causing great distress.¹

Roads.—A section of the Grand Trunk Road connecting Agra and Ahmedabad, constructed by the British Government between 1871 and 1876, runs for 86 miles within Sirohi limits. Another metalled road, 18 miles long, connects Abu Road with Abu. The Rajvara bridge over the western Banas on this road was built subsequently at a cost of about a lakh of rupees, half contributed by the Government of India and half by the Native States whose interests were mostly concerned. This road was constructed by, and is maintained entirely from, Imperial funds.

¹ Rajputana Gazetteer, p. 267.

The principal roads kept up by the Durbar are a metalled road at the capital, connecting the palace and the garden, and kachcha tracks (1) from Pindwara to Sirohi, (2) from Rohera to the Udaipur border in the direction of Kotra, and (3) from Kharari towards the famous shrine of Amba Bhawani in the Danta State.

Post Office.—There are fourteen imperial post offices in the State—Abu, Abu Road, Rohera, Rohera Station, Sirohi, Anadra, Jawal, Kalandri, Mandar, Pindwara, Erinpura, Reoder, Sildar, Mandwara and Kivarli.

Telegraph Offices.—There are telegraph offices at Abu, Abu Road, Erinpura and Sirohi, the last three being combined with post offices.

Coinage.—The coin current in this State some time ago was the *Bhilari* rupee issued from the Bhilari mint by the Delhi Emperor, Shah Alam I. The greater demand for *Kaldar* rupees caused a depreciation in the value of Bhilaris. The present Maharao, therefore, with the desire of saving his subjects from loss, resolved to convert the Bhilari rupees into British rupees and introduced imperial currency into his State. In 1893 he gave 120 Bhilaris for every 100 imperial. The copper coins current in Sirohi were the *Dhabbu Shahis* of Jodhpur and the *Sheosahis* made in Sirohi, the latter being usually called *Janais* and equal in value to half a *Dhabbu Shahi*. This was the only copper coin issued from the Sirohi mint. The value of these coins fluctuated with the rise and fall of the price of copper, and their currency was therefore stopped in favour of the imperial pice which is very convenient for use by the public.

4. STATE AND ECONOMICS—

Famines.—The wooded hills of Sirohi attract a larger share of the Arabian Sea monsoon than the contiguous countries, but unfortunately this State in common with them is on occasions subject to famine, and in spite of the fact that the country has numerous rivers and streams, the occasional failure of the rains has brought distress to the people. The Durbar has, however, always taken prompt measures to cope with the distress. These measures consist in remitting taxes, granting money from State funds, the construction of artificial lakes, tanks, wells, etc., and the importation of grain from other places. The result has been that “the loss of life among Sirohi subjects was much less than in many parts of Rajputana.” Famines are said to have occurred in 1746, 1785, 1812-13, 1833, and 1848, but no details are available. The drought of 1868 brought to the people a calamity of the very first magnitude, when the outturn was only six annas in the rupee. Maharao Umed Singh remitted dues on grain and “besides contributing Rs. 100 a month to a relief fund raised by the European residents of Abu and Deesa, set aside a sum of Rs. 5,000 for the purpose of deepening a tank at the capital.” The scarcity of 1877 was not great and hence no relief measures were deemed necessary. The famine of 1899 was somewhat more severe than its predecessor. The direct expenditure by the State during this famine was nearly $1\frac{1}{2}$ lakhs, in addition to Rs. 48,000 advanced to agriculturists and others. In the administration of this famine His Highness the present Maharao personally identified himself. In the scarcity of 1901-02 the situation was relieved by remitting the land revenue and spending an enormous sum on relief.

CHAPTER IV

ADMINISTRATION

Income and Expenditure.—The annual income of the State is over nine lakhs and the expenditure about the same. The chief sources of income are revenue, customs, excise, house-tax, stamps and others. The chief items of expenditure are administration, public works, army, police, stables, jails, etc.

Administration.—The administration of the State is in the hands of the Maharao. The principal officer of the State, who was formerly called the Dewan, is now styled Musahib-i-Ala. He has two assistants, the Judicial Officer in charge of the judicial department, and the Revenue Commissioner, who is the head of the revenue and finance departments.

For administrative purposes, the State is divided into twelve divisions or *tahsils*, each under an official termed a tahsildar. Each tahsildar has two assistants, one for judicial and the other for revenue work.

Each tahsil locates a sufficient number of policemen with a thanadar at their head.

The tahsildar is subject to the general control of the Revenue Commissioner as regards his revenue work and to the Judicial Officer as regards his judicial duties.

Army.—The military force consists of three infantry companies of 100 soldiers each, a cavalry company of 50 sawars, five gunners and eight guns.

Police.—Police have been established for the protection of the life and property of the subjects of the State. The head of the police is called the Superintendent. Under him are Fauj Bakshi, five naib-faujders, 107 sawars including jamadars and thanadars,

and 745 constables, the number of whom can be increased if necessary. The State is divided into eight police circles each being under a naib-faujdar or a jamadar. The total number of thanas and chowkis is nearly 125.

The duties of the police are not easy, as the Bhils and Minas of both Sirohi and the adjoining States are mischievous and wild and difficult to keep in order; moreover the numerous hills and woods afford excellent shelter to criminals when they are pursued.

The Superintendent submits diaries to the Judicial Officer once each week. Formerly each tahsil had its Sub-Inspector whose work was supervised by the tahsildar. This arrangement was found defective and the police administration has been reorganised by the present Maharao. The resulting system has considerably reduced theft and robbery in the State.

Law and Justice.—In the administration of justice, the courts of the State are guided generally by the Codes and Acts of British India, modified to suit local requirements, and a series of regulations and circulars issued from time to time by the Durbar. The State has its own Limitation, Stamp, Registration and Excise Laws.

The Kotwal of Sirohi can pass any sentence of imprisonment up to two weeks and fine up to Rs. 25, and decide civil suits not exceeding Rs. 25 in value. Next come the various tahsildars and the Magistrate at Kharari. They are empowered to punish with imprisonment up to two months and fines up to Rs. 100, and to dispose of civil suits not exceeding Rs. 300 in value. Appeals against the decisions of the above (including the Kotwal) go before the Judicial Officer, who is both District Magistrate and District Judge; while the

Musahib-i-'Ala has the powers of a Sessions Judge, hears appeals against the decrees of the Judicial Officer, and takes up all suits exceeding Rs. 3,000 in value. All cases of importance are laid before His Highness, who alone can pass the sentence of death on his subjects.

In the portion of the State which is occupied by the Rajputana-Malwa Railway civil and criminal jurisdiction is vested in the officers of the British Government. Similarly, the civil and criminal jurisdiction in the leased area on Mount Abu and on the road leading from Abu Road Railway Station to the leased area on Abu, is exercised by the British Government through the Magistrate on Abu as a condition of the lease.

Schools.—There is only one school maintained by the State at Sirohi. In it Urdu, Hindi, and English are taught up to the middle standard. "At Abu Road the railway authorities have a primary school for the children of their European and Eurasian employees (and the public), and an Anglo-Vernacular High School, the latter of which is aided by Government. Abu possesses three educational institutions, namely (i) the Lawrence School for the children of British soldiers, (ii) a High school for Europeans and Eurasians. This was formerly maintained by the Bombay, Baroda and Central India Railway, but came under private management in 1903, and is now about to be placed under a board of control consisting of Government officers, and (iii) a Primary Vernacular school supported by the municipality." ¹

¹ Rajputana Gazetteer, p. 280.

In addition to these, private institutions of the indigenous type maintained by the public exist in every town and large village, and in these children receive instruction in Hindi and Arithmetic. "At the census of 1911, 9,826 persons or nearly 9 per cent of the people (9·3 per cent of the males and 0·7 of the females) were returned as able to read and write. Thus, in regard to the literacy of its population, Sirohi stood first among the States and chiefships of the Province."¹

Hospitals.—The Durbar maintains four hospitals—the Crosthwaite Hospital and the Palace Dispensary at Sirohi, and hospitals at Sheoganj and Abu Road. In addition to these, one is maintained partly by the Government and partly from private subscriptions, namely, the Adams' Memorial Hospital at Abu. There is also a hospital at Abu Road maintained by the railway authorities for the benefit of their employees, a hospital for British troops at Abu, and the regimental hospital at Erinpura.

Vaccination.—Vaccination was started in Sirohi in 1859. At first the people did not appreciate its advantages and concealed their children, but when the benefits of getting their children vaccinated became patent to them, all their aversion gradually disappeared and now nearly four thousand children are vaccinated every year.

¹ Rajputana Gazetteer, p. 281.

CHAPTER V

THE PEOPLE

Population.—The census of the State has been taken four times since the year 1881, and the population at these enumerations was 142,903 in 1881, 190,836 in 1891, 154,544 in 1901 and 189,127 in 1911. The fall in the third decade was due to the famine of 1899, followed by a severe outbreak of fever next year.

Religions.—There are three principal religions in the State—Hinduism (including Jainism), Moham-madanism and Christianity. The Parsees are few in number and are chiefly servants and traders.

Castes.—The principal castes of Hindus are Brahmans, Rajputs, Mahajans (Banias), Charans, Malis (gardeners), Darzis (tailors), Sunars (goldsmiths), Lohars (blacksmiths), Barhais (carpenters), Kumhars (potters), Dhobis (washermen), Ganchis, Kunbis, Kolis, Gosains, Beragis, Nais (barbers), Rebaris (shepherds), Dholis, Chamars, Sargadas, Bhangis (scavengers) and others. Among the aborigines may be mentioned Bhils, Girāsias, Minas and Mogias. The principal Musal-man divisions are Sheiks, Syeds, and Pathans.

Dress.—Brahmans, Rajputs, Mahajans, and others wear *kurta* (shirt), *angarkha* (tunic), *dhoti* or *pyjamas*, and a turban called *pag*; but during the past few years, the *safa* has been superseding the *pag*. Villagers, Bhils and Minas wear short *dhotis* of coarse cloth only, as far as the knees, a doublet of the same material down the waist, and a small turban called "potia." They also carry a sheet of coarse cloth called the "pichhora." Agriculturists and the villagers

in former times used to wear *kachhini* (shorts) but the custom is dying out.

Language.—The language of the people is Marwari mixed with Gujrati.

Festivals.—The festivals observed by the Hindus are Holi, in February or March; the Rakhi in July or August, when rakhis or bracelets of silk and tinsel are bound on as charms to avert evil; the Dasehra in commemoration of Rama's victory over Ravana, when the Chief, after holding a durbar in the morning, proceeds in State to worship the *nilkanth* or blue jay—a very auspicious bird—and in the afternoon pays a visit to the Sarneshwar temple; and the Diwali or the festival of lamps, twenty days later. Tij and Gangaur are the chief festivals observed by the Hindu women. The Musalman festivals are Id and Muhar-ram.

Fairs.—There are several large annual gatherings in the State. The largest of these occurs in the Jain shrine of Bamanwar in the Rawai pargana of the State. This fair lasts for a week from Phagun 7th to 14th of the bright fortnight, and nearly 10,000 people assemble during this period. Before the opening of the railway line commodities from distant places were brought for sale at the fair. Recently the sales have very much decreased. The next important fair assembles at the shrine of Sarneshwarji, the tutelary deity of Deora Rajputs, on the 11th day of the bright half of Bhadaun. The other fairs with good gatherings are :—

- (1) Gangopia Mahadeo in the Khuni pargana on the day of Mesha Sankranti (when the sun enters the constellation Aries).
- (2) Kroridhajji near Anadra, on Srawan Amavasya (new moon).

- (3) Rhishi Kesh near Kharari on Bhadon
11th of the bright fortnight.
- (4) Vasishtha on Abu, on Bhadon 15th of
the bright fortnight.

CHAPTER VI

IMPORTANT PLACES

There are so many places of historical and archaeological interest in the State, that a complete description of them would fill volumes. A brief account of some of them is given below :—

Sirohi, the capital of the State, stands on the western slope of the Siranwa hill, 16 miles from the Pindwara Station on the Rajputana-Malwa Railway. It was built by Rao Sains Mall in 1425 A.D. corresponding to 1482 Vikram Era. The beautiful main building was constructed in the reign of Maharao Akheraj. The present Maharao has a great fancy for architecture and has considerably enlarged the royal mansions.

At some distance from the palace there is a collection of 12 beautiful Jain temples called the Dera Seri. Of these, the most important is that of Chaumukhiji which was built in Marg-shir Sudi 5th, 1634 V.E., corresponding to 1577 A.D. A portion of this temple which was left incomplete is about to be constructed by the Jain community.

There are several Vaishnava and Saiva temples also in the town but none of any importance. About a mile and a half from the palace, the present Maharao has laid out the Kesarbilas gardens and built a fine summer house. Another beautiful house and a bungalow have been built at some distance from the Kesarbilas. There is a third bungalow built in the south-east of the city by the Maharaj Kumar Sahib Sarup Ram Singhji, which contains a very beautiful garden and in which the Maharaj Kumar now lives. The sword-blades, daggers,

bows, etc., manufactured in Sirohi and the work of inlaying with gold and silver on iron, have already been noticed.

Sarneswar.—About two miles to the north of Sirohi is the famous temple of Sarneswarji, the tutelary deity of the Sirohi chiefs, and it is for this reason that "Sri Sarneswarji" is written on the top of every document issued from the State. Even the inhabitants pronounce "Jai Sarneswarji" (Glory to Sarneswar) in greeting each other. The temple stands in the centre of a fortified enclosure said to have been erected by a Musalman king of Malwa, who was cured of a leprous disease by bathing in a *kund* or fountain close by. It appears to have been built five hundred years ago.

The etymology of the epithet Sarneswar is uncertain. It is, however, said to be a modified form of Sirneswar or the "Lord of Siranwa hill" on the slope of which it stands. It is the most sacred shrine in the State and there is a large gathering of pilgrims from distant parts of the country on the Sivaratri day.

In an enclosure in front of the temple are cenotaphs of *rajas* and *ranis* of Sirohi, in some of which the images of *rajas* with those of their *ranis* who became *sati* are engraved on standing slabs of stone. Outside the enclosure are cenotaphs of *sirdars* who were cremated here.

The present Maharao is building a compound wall with an imposing entrance.

Bamanwarji.—Four miles north-west of Pindwara stands the Jain temple of Bamanwarji (Banwarji) dedicated to Mahavira. It is visited by votaries from various parts of India. We cannot say when it was built, but one of the many small temples round the

Banwar contains an inscription bearing date 1519 V.E. (1462 A.D.). We have therefore some grounds for believing that the principal shrine is much older.

A temple of Siva close by contains an inscription, dated 1249 V.E. (1192 A.D.), of the time of the Parmar Raja Dharawarsh. A fair which lasts for a week, and in which commodities of all descriptions are sold, is held here in the month of Phagun from the 7th to the 14th of the bright fortnight.

Jharoli.—This is an old village to the north-west of Pindwara and contains an old Jain temple of Shantinath.¹ The inscription bearing date 1251 V.E. on a stone slab affixed to the wall, shows that it was originally dedicated to Mahvira Swami. The image of Shantinath seems to have been installed afterwards. The inscription also says that Sringardevi, daughter of the Chahman Raja Kelhandeva, and queen of the Parmar Raja Dharawarsh of Nadol consecrated a beautiful garden. The village also contains an old step-well (*baodi*) in which an ancient and much damaged inscription of 1242 V.E. mentions the name of Gigadevi, chief queen (*patrani*) of Dharawarsh. This Giga was also a daughter of the same Kelhandeva. The well may have been built by her.

On the river bank there is a temple dedicated to Trambeshwar (Siva).

Pindwara.—This is also a very old town and the head-quarters of the Pindwara tahsil. It contains an old

¹ Outside the gate of this temple, there are three rows of engraved marble pillars preceded by two columns of the same material. These appear to have been brought here from some Siva temple at Chandravati, as images of Siva, Parvati, Ganesha and Sadhus are carved on them. The two *toranas* seem also to have belonged to some Jain temple and to have been brought here from the same place. It may be noted that images and columns of Chandravati temples have been removed to places far and wide.

temple of Lakshminarayan which was originally dedicated to the Sun-god and had an image of the same divinity. This has now been placed aside and an image of Lakshminarayan installed instead. The image of the Sun originally stood in a *torana* of two columns which still stands. All the images on this *torana* are of the Sun.

In the open yard in front of the shrine, a lotus-shaped *chakra*¹ is carved on the top of a stone column. This is another reason for believing that the temple was essentially a Surya temple. Just as Garuda is placed before Vishnu, the bullock Nandi before Siva, and a lion before Bhawani, so a lotus-shaped *chakra* is placed on the top of a column in front of the principal image in the Sun temple. In some places this *chakra* is stationary and in others it revolves round an axis. There are hundreds of images of the Sun-god found in this State, and there are few villages, the existence of which can be traced back between the sixth and seventh centuries of the Christian era, in which a temple of the Sun or his broken images cannot be found. In some places as many as five or six images are seen. Temples of the Sun were built in those days in the same manner as it is the custom nowadays to consecrate a temple to Lakshminarayan. All the images of the Sun found in this State have two arms. They wear a crown on the head, a breastplate over the chest and long boots on the feet.² There are two inscriptions of the time of the Parmar Raja Dharawarsh in this temple, one bearing date 1234 V.E. (1177)³ affixed to a wall of the Jain temple

¹ The *chakra* (discus) is the conveyance of the Sun-god just as the bird Garuda is that of Vishnu.

² In Rajputana, Kathiawar, Gujerat, Central India and Bengal, all images of the Sun-god appear in boots. It is only in a photograph of an image from Nepal that the bare feet of the god are to be noticed.

³ The figures in brackets after V. E. stand for the corresponding year of the Christian era.

of Mahavira Swami. In all these inscriptions the name of the town is Pindarwataka. Another broken stone inscription of the time of the Raja Dharawarsh bearing date 1274 V.E. (1217) was found near a Siva temple in the village of Kantal at a mile from Pindwara.

Ajari is a village about three miles to the south of Pindwara. It contains an old temple of Gopalji recently repaired. The following inscriptions have been found there :—

- (1) Inscription dated 1320 V.E. (1263) belonging to the time of Baghel Solanki Raja Arjundeva affixed to the pavement of the ground-floor.
- (2) Inscription dated 1202 V.E. (1145) of the time of Parmar Raja Yeshodhawal lying near a step-well outside this temple.
- (3) Inscription dated 1223 V.E. (1166) of the time of Raja Ram Sinha of Chandravati.
- (4) Inscription dated 1247 V.E. (1190) of the time of Parmar Raja Dharawarsh.

All these inscriptions are very much defaced, yet their dates and the names of the Rajas mentioned therein are of great historical value.

In this village there are also many other dilapidated temples containing broken images. At some distance from Gopalji's temple stands the Jain temple of Mahavira Swami, which contains an inscription dated 1269 V.E. (1212) on the seat of the image of Saraswati. The images of the Sun and other gods found in the fields near the village appear to have been brought from Vasantgarh. The famous Saiva shrine of Markandeshwar lies about a mile from Ajari. Ashes and bones of dead relatives are thrown by pious Hindus into a tank here and *sraddha* ceremony is performed

here for the emancipation of the souls of such as have died under circumstances requiring special expiation.

Vasantgarh lies nearly three miles to the south of Ajari. It is also called Vasantpur or popularly Vantparagarh, which seems to be a corrupt form of Vasantpurgarh. This is probably one of the most ancient places in the State, as the oldest inscription bearing date 682 V.E. (625) has been found here. The place seems to have been the site of a fort built on the top of a hill by Maharana Kumbhakarna (Kumbha) of Marwar. A temple dedicated to the goddess Kshemakari (Kshemarya) was erected on a hill by Satyadeva in 682 V.E. (625). This temple has recently been restored. The inscription pertaining to this temple was found buried under a heap of stones. This shows that when this temple was built the country around was governed by Raja Varmalat, and the territory round about Abu was under his feudatory chief Rajjil, son of Bajrabhat Satyasraya. It is not clear to what race Varmalat belonged, but there is reason to believe that he was of the Chaora clan which claims to be a branch of the Parmars, and their capital was Bhinmal (Srimal) now in Jodhpur territories. The famous astronomer Bramhagupta, son of Vishnu, was a native of Bhinmal. He writes in his *Sphuta Arya Siddhanta*, compiled in 685 V.E. (628) that Vyaghramukha of the Chap (Chaora) race was then ruler of the place. It is quite possible that Vyaghramukha may have been a successor to Varmalat. The same inscription settles the date of the poet Magha, also a native of Bhinmal. Magha writes in his *Shishupal Vadha* that his grandfather Suprabha Deva was the Prime Minister of Raja Varmalat. Suprabha Deva is thus shown to be a contemporary of Varmalat who was living in 682 V.E. Suprabha Deva's grandson Magha therefore

can safely be conjectured to have flourished in the first half of the eighth century of the Vikram era. Another inscription found here bears date 1099 V.E. (1042), and is of the time of Parmar Raja Purnapal.¹ It contains a genealogical tree of the Parmar Rajas of Abu from Utpal Raj to Purnapal, and records that Lahini, the younger sister of Purnapal, was married to Raja Vighraharaj. She became a widow and went to live with her brother. She settled down in Vasishthapur, rebuilt the dilapidated temple of the Sun and restored the step-well for the convenience of the public. This well is still called Lánvav (Lahinivapi). In the inscription, the place is called Vatapur and Vasishthapur. It is possible that Vasantpur may be a corrupt form of Vasishthapur. The temple of the Sun restored by Lahini is now in ruins. Close by there is a temple containing a standing image of Brahma. The river Saraswati flows close by and a large number of banyan trees grown on its banks. This may be the origin of the name Vatpur, and possibly that of Vateswar also whose shrine stands close to the temple of Brahma.

Vasantpur seems to have been a very prosperous city in former times containing many temples now in ruins.

Further to the east stands a Jain temple of the fifteenth century in which there is an image with an inscription telling us that it was installed at Vasantpur in 1507 V.E. (1451) during the reign of Kumbhakarna. Excavations carried out some years ago brought to light the existence of a number of brass images under the hall. They were presented by the Maharao to the

¹ This inscription was thrown into a well. At the request of P. Gaurishankar Ojha, the present Maharao, who has a very high regard for objects of antiquity, ordered the forest ranger to take it out at once and send to Sirohi where it still lies. For a more complete description see the Rajputana Gazetteer, pp. 303-4.

Jains of Pindwara, who placed them in the temple of Mahavira there. Most of these images are undoubtedly old, one, that of Rishabhanath, having an inscription dated 744 V.E. (687).

There was a large tank also in Vasantgarh said to have been destroyed by Sultan Mahmud Begara of Gujerat, who also laid waste the town.

The city was re-peopled but its present inhabitants are only a few Bhil cultivators and Girasias.

Nandia.—An old village surrounded by high mountains about five miles to the west of Pindwara station. To the north of the village there is a big Jain temple containing an inscription dated 1130 V.E. (1073), in which the temple itself is called Nandeshwar Chaitya. The inscription also records the construction of the step-well which is to be seen in front of it. Inside the village there is a temple of Vishnu (Shyamlaji), and another dedicated to Siva, both of which appear to be six hundred years old.

Kojra.—A village nearly three miles to the south-east of Nandia. It contains a Vaishnava temple of Parasu Rama, restored nearly two hundred years ago. Parasu Rama temples are rare in this part of the country.

The village contains a Jain temple of Sambhavanath but an inscription dated 1224 V.E. (1167) on a column inside calls it a temple of Parswanath. Possibly it was originally a temple of Parswanath, but when an image of Sambhavanath was installed here, its designation was changed.

Rohera.—The head-quarters of the tahsil of that name. It is situated four miles to the south-east of the Rohera station on the Rajputana-Malwa Railway. The town was once on the banks of a river and its ruins are still to be seen there. The Saiva temple of Rajeshwar

to the east was built in the time of Parmar Raja Dharawarsh. A step-well near the temple seems to be as old, and was restored a few years ago. A stone inscription was found in the well but its upper part was broken and the date lost. To the west of the Rajeshwar temple and on the southern boundary of the village there is a temple of Ramchandra, but in the *parikrama*, an image of the Sun has been placed in a niche, from which it appears that it was originally a temple of the Sun. About sixty years ago, a *sadhu* restored this temple and built a house and a *dharamshala* close by. An inscription of the time of Dharawarsh bearing date 1271 V.E. (1214) is lying here broken in four pieces. The other temples are dedicated to Sugriva, Somnatha, Lakshminarayan and Raneshwari Devi.

Vasa.—This is a village a mile and a half north-east of Rohera, in which is a large temple of the Sun built in 1261 V.E. (1204). In the middle of the central hall a lotus-shaped discus of the Sun revolves round an axis on the top, and seems to have been erected at the same time that the temple was built.

A peculiar feature of the Saiva temple of Jagdish is that it has a Jain image on the top. It is said that the temple was originally constructed for installing a Jain image, but a dispute arose between the Brahmans and the *mahajans* in which the former were successful and installed a Siva image in the temple. It is also possible that it was at first a Jain temple, and that after its image was broken by a bigot the vacant temple was occupied by Brahmans who placed a Siva-linga in it. A parallel case may be cited of the Saiva temple in Santpur which remained without an idol for many years, after which a Jain image was installed.

There was a village named Kalagra about two miles from Vasa containing a jain temple of Paraswanath. The village and the temple have both disappeared and only traces of the foundations of some houses are seen here and there.

A stone inscription bearing date 1300 V.E. (1243) gives some information concerning the village and the temple, and also shows that Raja Alhan Singh was then ruling in Chandravati. Two miles to the north is the famous tirtha called Jamdagni popularly believed to be the Asram of that Rishi. Jamdagni's temple, however, is only an ordinary Sivalaya. A tank near the shrine is called Mandakini, and is piously resorted to for performing *shradhas* to deceased ancestors. Hindus assemble in Jyestha on the eleventh of the bright fortnight to pay a visit to Jamdagni.

Two images lying outside the temple bear inscriptions dated 1303 V.E. (1246), showing that the temple must have existed before that date. This temple is now repaired regularly.

Nitora.—This village stands four miles to the north-west of Rohera station and contains a Saiva temple of Kedar and a Vaishnava temple of Badrinath in the same compound restored a short time ago. A temple of the Sun in the same compound has a lotus-shaped discus on the top of a stone column. This temple appears to have been built in the twelfth century of the Christian era.

Kayadran.—A village near Abu four miles north of Kivarly station. This is also a very old place and in the inscription it is called Kasa-hrada. In the south of the village there is a Saiva temple of Kaseshwar popularly known as Kashi Visheshwar,

built about the eighteenth century of the Christian era. It is now out of repair. In front of the temple, four male figures are carved on the top of a square column and their names are engraved below in the writing of the ninth century. An inscription dated 1220 V.E. (1163) of the time of Raja Dharawarsh and another bearing date 1301 V.E. (1244), are lying near the temple. A *panchaytan sivalaya* called the Aruneswar stands to the south of the village. In the principal shrine, a three-headed image of Siva is installed. Such images are very common round about Abu though they are not found either in the fort of Chittor or in the Dharapuri cave near Bombay or elsewhere.¹ This points to the ascendancy of Siva worship in this part of the country. All such images are beautifully carved and belong to the eleventh century of the Christian era.

In the middle of the village there is also a Jain temple recently restored. In one of the niches around the principal shrine, there is an inscription bearing date 1091 V.E. (1034). There was an old Jain temple here, the stones of which were removed to Rohera for the construction of a new temple. Seven images of the Sun are lying scattered in this village.

Ruins of this village extend over a large area. Sultan Shahabuddin Ghorî was wounded here in Hijri 574 (1178), on his way to invade Anhalwara, the capital of Gujerat, and was compelled to go back; and it was here that Raja Dharawarsh and others were defeated by Qutbuddin Aibak when he invaded Gujerat in Hijri 593 (1196).

¹ The three heads in these images lead people to consider these to be the images of Trivikrama or Brahma. This, however, is a mistake. All such images have three heads with their hair braided into *jatas*, and six hands. One of the faces is shown crying which indicates a Rudra. In the hands, one holds a rosary and the other a *bijora* lemon. The hands to the right hold a snake and a *khapper* (a potsherd) and in the hands to the left it bears a small rod and a round substance which may be a shield though we cannot say with certainty. Such images are generally affixed to the walls.

Oar.—This village lies four miles to the south-east of Kivarly station. An old Vaishnava temple dedicated to Vithalji stands on a raised stone platform near Bataria nullah. There are also three temples in the same compound, the one in the centre being dedicated to Vithalji and the other two to Siva. The common gate to these temples is made of beautifully engraved marble. It is surmounted by a Jain image which shows that it originally belonged to a Jain temple. It is said that formerly there was no gate here; but when the temple was restored in 1914 V.E. (1857), the gate was brought from Chandravati. An inscription, dated Bhadon S. 11, 1589 V.E. (1532), records the gift of two *phadias*¹ on the occasion of a daughter's marriage and one *phadia* on the occasion of a daughter's *dharecha* (widow remarriage). A beautiful image of Lakulish² is installed in a niche in the outer wall of the Saiva temple to the south, and appears to have been brought here from Chandravati. Few images of Lakulish are seen elsewhere. There are several smaller temples close by, two of which contain images of the Sun-god. There is also a Jain temple of Sarnath in the village, containing an inscription, dated Baisakh S. 11, 1240 V.E. (1383), in which the temple is styled Mahavira Chaitya and the name of the village is also mentioned showing that the temple was originally dedicated to Mahavira.

¹ A Muhammadan coin worth two annas.

² Lakulish or Lakutish is one of the eighteen incarnations of Siva. In former times the Lakulish sect of the Saiva cult was extremely widespread and Lakulish images are still found in large numbers in Rajputana. Such images have the hair on the head braided like those of the Jains, a habit which led some to believe that they belonged to the Jain cult. Lakutish images, however, have two arms holding a short stick (*lakuti*) in the left hand and a *bijora* lemon in the right as found in one of the two middle hands of Trimurti Siva. The god is represented as seated in the *padmasana* posture with the Nandi bull below, or two *sadhus*, one on each side. Lakulish is believed to be *urdhareta* (उर्दरेता) which is duly depicted in the idol. There are no *sadhus* of this sect to be seen in the country but they seem at one time to have been very powerful. Some account of the sect is found in the Srava Darshan Sangraha.

Hrishikesh.—The famous Vaishnava temple of Hrishikesh is situated immediately below Mount Abu nearly two miles to the north-west of Abu Road station. The temple is said to have been built originally by Raja Ambarish who had his capital in Amaravati, which extended from Hrishikesh to beyond Umerli half a mile to the south of Hrishikesh. Umerli is said to be a corrupt form of Amaravati.

Kharari is a town near Abu Road station on the banks of the Banas. It is the most populous town in the State and the head-quarters of the Abu division of the Rajputana-Malwa Railway. It was originally a very small village, but the opening of the railway line and the construction of a metalled road between Kharari and Abu led to a rapid increase in the population by attracting traders from different parts of the country. "It is an important trade centre, supplying the needs not only of the greater part of Sirohi but also of the neighbouring districts of the Danta and Idar States and of part of the Hilly Tracts of Mewar."¹

A beautiful house with a garden has been built here by the present Maharao. "For administrative purposes the Darbar is represented by an official styled the Magistrate of Kharari." A sugar factory named the Kesar Sugar Manufacturing Co., and owned by the State manufactures sugar from molasses.

Chandravati is an ancient city, and is said to have been eighteen miles in circumference at one time. The remains of the earlier city are to be seen about four miles south-west of Abu Road and close to the left bank of the western Banas. It was the capital of the Paramar Kings of Abu, and the ruins of numerous temples and heaps of marble lying here

¹ Rajputana Gazetteer, p. 298.

and there still bear witness to its past glory. The virtuous Anupam Devi, wife of the minister Vastu Pal, who constructed the famous temple of Neminath known as the Lunvasahi at Delwara, was a daughter of Dharnig, son of Gaga, the Parwar Mahajan of Chandravati. The place was also the capital of Deora Chauhans before the town of Sirohi was founded in 1469 V.E. (1412). This wealthy town is said to have been sacked every time a Musalman army passed through it, and the place was therefore forsaken and became desolate, the inhabitants finding shelter in Gujerat. The town is said to have contained nine hundred temples and gate-ways, the *toranas* and images of which have been removed and used in temples in distant cities. Any that remained were destroyed by the *thekedars* (contractors) of the Rajputana-Malwa Railway. Colonel Tod has given pictures of some of these temples in his "Travels in Western India," and from these illustrations some idea can be obtained of their exquisite workmanship. In 1824 Sir Charles Colville and his party, the first European visitors to Chandravati, found twenty marble edifices of different sizes. At present there is not a single temple in order. Old inhabitants of the place say that before the opening of the railway there were several marble temples standing in the place, but when the *thekedars* obtained contracts for the removal of loose stones lying on the ground, they dismantled the temples also, and carried off the marble. When, however, the fact came to the notice of the Sirohi Darbar the removal of stones was stopped and heaps of them are now to be seen lying in various places between Chandravati and Mawal. Such was the end of the glories of this ancient city, and only the pictures given by Colonel Tod are left to remind us of its beautiful temples.

Mungthala.—A village four miles to the west of Kharari. It was once a prosperous village peopled by Brahmans and *mahajans* but is now practically deserted. The Siva temple of Mudgaleshwar in this village was built in 895 V.E. (838), and contains an inscription engraved on two large slabs of stone. In the south of this temple an image of Lakulish is installed in a niche.

There is also a large Jain temple here, the oldest inscription on which bears date 1216 V.E. (1159). An old temple of the Sun is now in ruins and the image of the Sun-god has been built up in the back wall of a house. The Vaishnava temple of Madhusudan, popularly known as Maduaji, stands to-day about a mile to the north-west and contains an inscription, dated 1242 V.E. (1185) of the Parmar Raja Dharawarsh, an indication that the temple must have been built before that date.

Girwar.—This is an old village four miles to the west of Madhusudan containing the ruins of an old Jain temple. There is also a Vaishnava temple of Pattanarayan, in the *sabha mandap* of which stand the images of Brahma, Vishnu, Yashoda, and others evidently brought from Chandravati. The marble gate also appears to have belonged to some Jain temple of Chandravati, as a Jain image is engraved on it. It contains two stone inscriptions, one dated 1181 V.E. (1124) and the other 1343 V.E. (1287). This second inscription records an important fact regarding the history of Parmars. "Vasishtha created Dhum Raj Parmar on Mount Abu by his *mantras*." Dharawarsh was a scion of this family. His son was Soma Singh; Soma Singh's son was Krishnaraja, and his grandson was Pratap Singh who recovered Chandravati from the enemy after defeating Jaitra Karan. His Brahman minister Dilhan restored the temple of Pattanarayan. Jaitra Karan of

the inscription may possibly be Raja Jaitra Singh, son of Padam Singh, and grandson of Rawal Mathran Singh.

Datani.—A village six miles north-west of Girwar. Datani is as famous in the annals of Sirohi, as Haldi Ghat is in Mewar. It was here that Maharao Surtan, the famous hero of Sirohi, defeated the forces of the Emperor Akbar¹ in 1640 V.E. (1583). The Emperor's forces had invaded Sirohi with a view to giving half the kingdom to Jagmal, the brother of Rana Pratap. The army was commanded by Rathor Rai Singh, a son of Maharao Chandrasena of Jodhpur. In the battle which took place Rathor Rai Singh, Sisodia Jagmal and other noted men were slain and the imperial army had to retire. The famous Deora Samra was also killed and his *chhatra* still stands in the village in front of the Saiva temple of Siddheswar. The battle was fought below the south-western range of Mount Abu at some distance from Datani. Besides the famous temple of Siddheswar which contains an inscription dated 1688 V.E. (1631), recording the *Kamalpuja*² of Khardrecha Suja and the self-immolation of his wife Sujandevi, there is also a Jain temple and a Hindu temple dedicated to a Devi.

¹ From the time of Maharao Surtan, the Charans of Sirohi in greeting the ruling chief still mention this victory in the following words :—

“ नन्दगिरि नरेश कटारबंध चहुआय, दतायी खेतार जेत जुहार । ”

“ Hail king of Nandgiri, the dagger wearing Chauhan, the victor of the field of Datani ! ”

The Rajas of Sirohi are called Nandgiri-Naresh as Nandivardhan is another name for Abu. The dagger seems to be the crest of Sirohi kings. A dagger appears before the signature of Chauhan Maharaj Kolhandeva of Nadole in his copper-plate grant of 1223 V. E. It was also adopted by Bundi rajas who are descended from Nadole Chauhans and is still found on the coins of Maharao Ram Singh. A dagger also finds a prominent place in the coat-of-arms of Sirohi.

² *Kamalpuja*, cutting off one's own head at the altar of a god. This was effected by a crescent-shaped weapon with a string tied at the two ends. The worshipper placed the crescent on his neck and pulled the string with his feet in a particular way such that his head might fall at the feet of the god.

An octagonal marble column stands on the edge of a small tank with an inscription dated Savan S. 3, 1276 V.E. (1219), of the time of Raja Dharawarsh. This is the latest of all the inscriptions of this monarch, and shows that he ruled his kingdom for at least fifty-six years, the earliest date being that of 1220 V.E. (1163), in Kayadran.

Nibora is a village six miles north-west of Datani. At the distance of about half a mile lies a Saiva temple of Trimurti now in ruins. The image, however, is still there.

Barman.—This village lies six miles to the west of Nibora. The place is very old and must have been the site of a prosperous town in former times. It is called Brahman in stone inscriptions and contains a large marble temple of the Sun-god known as the Brahmana Swami, perhaps the grandest and the most beautiful shrine of that divinity in India, built about the seventh century of the Christian era. The columns of the temple contain six inscriptions as detailed below :—

Ons shows that at the time of the Parmar Raja Purnapal, son of Dhundhuk, the temple was restored by Nachak, son of Saram of the Parihar sept of Rajputs. It is dated Jaishtha S. 30, 1099 V.E. (1042).

A second is dated 1076 V.E. (1019) and records the gift of two fields to the temple by one Sohapa.

Another has date 1365 V.E. (1299) in the time of Raja Vikram Singh.

The other three inscriptions bear dates 1315, 1330 and 1342 V.E. This temple contains some very fine engravings. The shrine and the court (*sabha mandap*) are still standing but the rest of the temple has fallen

and the heaps of marble lying on the ground give some idea of its former magnitude. There is no image inside, but in a niche in the west of the *parikrama*, the seat of the image representing seven horses still indicates that it was surmounted by the Sun-god. There are also several broken images of the Sun lying in the stone heaps.

At some distance from the nullah, stands the temple of Varmeshwar containing a *trimurti* image of Siva and a beautiful image of Lakshmi lying in the courtyard. Several images of the Sun also were built up in the wall when the temple was restored. About a mile from this temple may be seen a very large banyan tree which the people call Kanhabat, and which, seen from a distance, looks like a gigantic umbrella. This is the largest banyan tree in the State. A temple of Sheshshayi Vishnu was built under the tree but the over-spreading branches have raised it to the ground. The image is lying in a heap of débris and is worshipped as representing Krishna (Kanha) which gives its name to the tree. There is also a large Jain temple in the village, in a wall of which an image of the Sun-god is inlaid.

Kusma.—This village is situated four miles to the west of Barman. A very large temple built about the eighth century and dedicated to Ramchandra is a prominent feature of the place, though many parts of it have fallen down. It appears originally to have been a Saiva shrine with a *trimurti* and a linga. The images of Sheshshayi Narayana and others placed in the hall seem to belong to other temples, the ruins of which can be seen in the vicinity. In the courtyard, the broken images of Vishnu, Lakulish, a beautiful large image of Ganesha in a corner, and a broken image of Siva at some

distance, indicate the existence of temples dedicated to these gods. There is also a temple of Brahma and a much damaged step-well at some distance from the temple. The temple of Brahmaswami in Varman and of Ramchandra are both of great antiquarian interest and afford interesting material to photographers and archæologists.

Anadra.—This village is to the west of Abu about a mile from the hill. In the inscription, dated 1287 V.E. (1231), in the famous temple of Vastupal at Dailwara, it is called Handawarda. Anadra was a place of some importance. Some little time ago the principal road to the sanitarium passed through it and the vakils of Rajputana State had built their residences in the village. Since the opening of Abu Road station, the place has steadily declined. There is a Jain temple in the village and a Vaishnava temple of Lakshmi Narayan close by. The latter was originally a temple of the Sun-god whose image has been removed and placed in a corner, and an image of Lakshminarayan installed in its place.

At about two miles from Anadra, on a hill below Abu, stands a famous Sun-god temple of Kroridhaj, though the image of Surya, made of black mosaic, appears to have been brought here much later. Near the court, a small temple of the Sun contains a small image of the god inside and a very large marble likeness of the same god at the main entrance. This latter seems to be very old and appears to have been brought from elsewhere as it has been damaged. A revolving lotus discus is placed on the top of the stone column in the court. The columns of the arcade contain two inscriptions of 1204 V.E. (1147). There are several other small temples dedicated to Devi, Surya, and others, and

a dilapidated Siva temple in which the Siva-linga is surrounded by images of Surya, Sheshshayi Narayan, Har Gauri, etc., probably brought from Lakhawati or villages below the hill which still bear marks of having once been the site of a populous town and contain several images lying scattered on the ground. A herdsman told Mr. Ojha that these were the ruins of an old city named Jhorapatan. There are also ruins of the old city of Lakhawati at a distance of about half a mile and old images and large bricks are still found there. The Brahmans of Hatalgaon many years ago brought with them a large image of Brahma and installed it in the temple of Lakshminarayan in the village of Anadra, but subsequently took it back to Lakhawati. About a mile from here, below the hill, the old shrine of Devangun, overgrown with thick bamboos and other shrubs, is seen standing on the edge of a nullah. The steps leading to this temple are broken and the place can therefore be approached only with some difficulty. The temple is small and contains a colossal image of Vishnu which does not appear to be as old as the temple. Two images of Nara Singh (the man-lion incarnation), a beautiful image of Buddha seated in *kamalasan* with the two lower hands in *padmasana* posture after the fashion of the Jains and the two upper hands holding the lotus and the conch, and several images of Matrikas lie in the courtyard of the temple. There are also the ruins of a temple of Trimurti on the other side of the nullah, a little higher up. The large *trimurti* image is, however, still intact.

Dhandhupur is a village nearly two miles to the north-east of Anadra. It is called Dhandhukpur in the inscriptions, which shows that it was founded by the Parmar Raja Dhandhuk and named after him. There

are several inscriptions of the twelfth and the thirteenth centuries lying here but they are extremely time-worn and weather-beaten and cannot be deciphered. A stone slab contains the figure of a horseman carrying a lance in his hand and an inscription of three lines giving the name of the Parmar Raja Patalsi's son, Arjun, and the date 1347 V.E. (1290). Patalsi is a corrupt form of Pratap Singh and this leads one to infer that the Arjun of this inscription might be the Parmar Raja Pratap Singh of the Pattanarayan inscription of 1343 V.E. (1286). He was possibly killed in a battle with the Deoras, who were encroaching on his territory and had already annexed the western part of the country.

Hathal lies two miles and a half to the west of Anadra, and is named Brahmathan in the inscriptions of the fifteenth century of the Vikram era. This village was granted by the Parmar Rajas to Brahmans. The stone slabs found round the village are dated 1215 V.E. (1158), and contain beautifully engraved images of Siva-linga and cows with calves. There are two temples in the village, one of Brahma and the other of the Sun, both made of marble. They are now in ruins and their broken images are lying on the ground.

Asava is six miles north-east of Anadra. It contains a large image of Hanuman, installed on Baisakh S. 2, 1545 V.E. (1488), with an image of Gogadeva, close by, installed the same day. There is also an equestrian statue of a warrior, who is believed to be Goga Chauhan.

Two miles to the east lies the *tirtha* of Devachhatra, a temple built of marble and containing a large *trimurti* image of Siva with a Siva-linga in front and an inscription dated 1293 V.E. (1236) of the time of the Parmar Raja Som Singh. There are several smaller temples in the same compound, and, lying outside in a broken

condition, is a beautiful image of the Sun-god, which must have belonged to one of these temples. There is also a step-well at the entrance.

Tokran is a deserted village two miles to the south of Asawa. It contains evidence of having once been a populous town. The Siva temple of Sonadhari on the nullah has recently been restored. There are three smaller temples in the same enclosure, on a column of one of which there is an inscription dated Phagun B. 6, 1333 V.E. (1276), showing that it was inaugurated by Rao Bijar. This is the earliest record of Sirohi Deoras, and proves beyond doubt that before that date the Deoras had occupied a country to the west of Abu as far as the bottom of the hill.

Sanpur.—This is an old village lying twelve miles to the north-east of Anadra. It was surrounded in ancient times by a stone wall, portions of which still stand. A Jain temple built about the twelfth century has recently been restored. A stone inscription dated 1333 V.E. (1276) of the time of Chauhan Raja Chachig Deo has been discovered here near the temple of Hanuman. The inscription had the figure of a horseman under a canopy which is now broken, and the lower part of the writing also has been lost. This inscription shows that Jalore Chauhans were masters of the place at that date.¹

Erinpura is a cantonment in the north-east of Sirohi State situated on the left bank of the Jawai river,

¹ The inscription of the Palri Jain temple dated 1239 V. E. (1182) of the time of Jait Singh son of the Chauhan/Raja Kelhandeva, the inscription of the Uthmeswar Mahadeva temple in Uthman two miles to the north-east of Palri, dated 1356 V. E. (1299) of the time of Raja Samant Singh Chauhan, and the inscription in the Jain temple of Bagingaon two miles to the north of Palri dated 1359 V. E. (1302) of the time of the same ruler show that even during the ascendancy of the Parmars the part of the country north of the Sirohi town was in the possession of the Chauhans. An inscription dated 1289 V. E. (1232) of the time of Deora Bijai Singh has also been found in the temple of Shantinath in Sewara, three miles to the north of Jharoli and twelve miles to the east of Sirohi.

about six miles from the Erinpura road station on the Rajputana-Malwa Railway. By the eighth article of the treaty, dated the 6th January, 1818, signed at Delhi, the Jodhpur Darbar bound themselves to furnish a contingent of 1,500 horses to the British Government when required; but the force thus supplied by it in 1832 proved so inefficient that the obligation was commuted in 1835 for an annual payment of Rs. 1,15,000 towards the maintenance of a corps, which was raised by Captain Downing at Ajmer in 1836, and styled the Jodhpur Legion.¹ The site of the present cantonments when it was located was most willingly granted by the then ruler Maharao Shiva Singh and Captain Downing named it Erinpura² after the island of his birth. "A patch of desolate land has thus been converted into a prosperous town which now contains the regimental lines and hospital, a dâk bungalow, quarters for military officers and a small bazaar. At the present time the squadron consists of Sikhs and Musalmans from the Punjab, while the infantry is composed mainly of Minas and Bhils of Jodhpur and Sirohi. The regiment has done very good service in Rajputana and elsewhere as the occasion has demanded."³

¹ In 1860 it was gazetted as the Erinpura Irregular Force and was under the control of the Foreign Department. In 1897 it was placed under the Commander in-Chief and in October 1903 it was re-christened the 43rd Erinpura Regiment.

² Erin is the classical name of Ireland, and *pura* in Hindustani means a town.
³ For a fuller account of the work of this regiment the reader is referred to "A short account of the Erinpura Irregulars," by Mr. R. A. Cole and the Rajputana Gazetteer, pp. 299—302. The country is wild, hilly and difficult of access, owing to the existence of thick jungles, and had afforded a tempting refuge to Bhils, Girasias, and Minas, tribes always ready to flock round any discontented Thakur, who would lead them to pillage. Detachments were therefore on several occasions sent out to assist the local police in patrolling disturbed tracts, overawing outlaw Thakurs, and arresting them. The Regiment which mainly consists of inhabitants of Sirohi State and other places in the vicinity was transferred to Chaman, Baluchistan, in 1914, and went to Mesopotamia in August 1915. It was stationed at Quruah near the junction of the Euphrates and the Tigris and particularly distinguished itself in an action against the Arabs near Shamara on the banks of the Euphrates on the 11th September, 1916, in which only a part of the Regiment was engaged. Turkish prisoners of war were kept in the village of Sumerpur in Marwar limits about a mile from the cantonment, but they had to depend upon Sheoganj for supplies.

Sheoganj.—After the establishment of Erinpura cantonments, Maharao Shiva Singh founded this town on the left bank of the Jawai, adjoining the latter place. In order to encourage the public to come and settle down here he granted house-building leases on payment only of one rupee and four annas as *patta*. This attracted traders from Palli and other places, and the town has thus become an important trade centre supplying the needs of the cantonments and the adjoining villages of Jodhpur.

Abu.—Mount Abu is situated in the south-east of Sirohi State. "Although regarded as part of the Aravalli range, it is completely detached from that chain by a valley seven miles across, through which flows the western Banas, and it rises suddenly from the flat plain like a rocky island lying off the coast of a continent. In shape it is long and narrow but the top spreads out into a picturesque plateau nearly 4,000 feet above the sea about two miles in length and two to three in breadth."¹ The highest point is Guru Shikhar towards the northern extremity, which rises to a height of 5,650 feet above sea-level. The slopes and base of the mountain are clothed with fairly dense forests of the various trees common to the plains. The scenery is extremely beautiful and the forest rings with the melodious sounds of various kinds of birds. In the rainy season the herbs and the flowers which scent the air with their delicious fragrance have a most exhilarating effect on the mind of the traveller.

Mount Abu has been considered sacred from the earliest times and is visited annually by thousands of pilgrims who come to worship the shrines of Devi,

¹ Rajputana Gazetteer, p. 284.

Siva, Vishnu and the Jain *tirthankars*. The approach to the hill was until a few years ago extremely difficult and visitors experienced great difficulties along the paths winding up through narrow defiles between rocks and over rugged boulders.¹ In 1902 V.E. (1845), however, Maharao Shiva Singh of Sirohi made over to the British Government some land on Mount Abu for the establishment of a sanitorium. This grant was subject to several conditions, one of which was that no kine should be killed. The chief has on several occasions been requested to cancel this condition but has always refused. Roads were at once laid out and a metalled road 18 miles long connects the place with the Abu Road station of the Rajputana-Malwa Railway on which motor cars, carriages, tongas, ekkas and bullock carts ply regularly. It has since been the headquarters of the Governor-General's Agent in Rajputana. The station which has gradually grown up may now be divided into the military and civil portions. The barracks have accommodation for 160 single men and 28 families. The civil portion consists of the Residency of the Agent to the Governor-General, some eighty or ninety scattered houses and the lines of the detachment of the 43rd Erinpura Regiment. "The place also possesses an English Church (St. Saviour's), a Roman Catholic chapel, a post office, a telegraph office, an hotel, which has recently been enlarged if not improved, a serai or inn for travellers (called after a former Agent to the Governor-General the late Colonel J. C. Brooke), and an excellent club, to which are attached lawn-tennis courts, a cricket ground

¹ From an inscription dated 1506 V.E. (1449) of Maharana Kumbhakarna of Mewar, it appears that horses and bullocks were employed in carrying loads on Abu.

available also for football and hockey), a rackets-court, a croquet ground, etc."

"In another direction (to the south of the bazaar) is a polo ground, a Trevor oval with riding track and pavilion. The rackets-court, polo ground, and, indeed, much of the present club, owe their existence to the liberality of some of the chiefs of Rajputana." "The place becomes a paradise in hot weather, when it is resorted to by rajas, noblemen and European officers who find here an extremely fine shelter from the heat of the plains."

By an agreement, dated the 6th November 1917, with the Government of India, certain defined lands in Abu were leased to the British Government with jurisdictional rights. The British Government relinquished their civil and criminal jurisdiction in the bazaar at Kharari (Abu Road) and Anadra but such jurisdictions on the road leading from the Abu Road Railway station to the Abu leased area were retained by the British Government for traffic purposes.

The beauty of Abu, which has been much enhanced by the Nakkhi Talao, can only be judged by a personal visit. The Puranic history of Abu has been summarised in Chapter I. The hill is replete with *tirthas* and contains many places of interest to the archæologist and the historian, but a complete description of them would be beyond the scope of this book. A short account of the most important of them is given below:—

Arbuda Devi.—Starting from Nakkhi Talao and proceeding northward towards Achaleshwar, the first shrine is that of the tutelary goddess of Abu, Ambika, or as she is here called, Arbudha Mata. "It is a small white temple formed out of a natural cleft on the brow of the hill, and is approached by a steep flight of some 450 steps

through a shady grove of mango and a few *champa* trees. The shrine lies in the rock below the white temple, which is empty and is merely meant to catch the eye from a distance; this it certainly does. Traditionally, it is very old, but there is no inscription save one dated 1575 V.E. (1518) on the jamb of a door, recording its donation.”¹

Delwara is a village less than a mile to the north-east of Arbudha Devi, famous for the celebrated Delwara temples, the pride and boast of the hill. The group consists of five temples, all of which are Jain, and each of them, with its subsidiary shrines and corridors, stands within its own enclosed quadrangle, as is the usual arrangement.

“They are constructed almost entirely of white marble, quarried (it is said) in the plains below at Jhariwao to the south-east and brought up miles of rugged hillside by some means of which we are now altogether ignorant.

“The amount of ornamental detail spread over these structures in the minutely carved decoration of ceilings, pillars, doorways, panels and niches is simply marvellous, while the crisp, thin, translucent, shell-like treatment of the marble surpasses anything seen elsewhere, and some of the designs are just dreams of beauty.

“Amongst all this lavish display from the sculptor’s chisel, two temples stand out as pre-eminent and specially deserving of notice and praise, namely, that of Vimal Sah (of the eleventh century), and that of the brothers, Vastupal and Tejpal, (of the thirteenth century).

“Both are of white marble, and carved with all the delicacy and richness of ornament which the resources

¹ Rajputana Gazetteer, p. 291.

of Indian art at the time of their creation could devise."

"Were twenty persons," says Mr. Fergusson, "asked which of these two temples is the more beautiful, a large majority would, I think, give their vote in favour of the more modern one, which is rich and exuberant in ornament to an extent not easily conceived by one not familiar with the usual forms of Hindu architecture. The difference between the two is much the same as that which exists between the choir of Westminster Abbey and Henry the Seventh's chapel that stands behind it. I prefer infinitely the former, but I believe that nine-tenths of those that go over the building prefer the latter."¹

The temple of Vimala Sah, known as the *Vimalasahi*, is sacred to Adinath and was completed in 1088 V.E. (1031). Vimal Sah was a *mahajan* of the Porwar sect. The country around was then governed by the Parmar Raja Dhandhuk who seems to have been feudatory to the Solanki Raja, Bhimdeva I of Anhalwara. He quarrelled with his suzerain and went over to the Parmar Raja, Bhojdeva of Malwa. Bhimdeva thereupon appointed Vimal Sah, Governor of Abu. Vimal Sah, however, persuaded Dhandhuk to leave Chittor and come over to Abu where he effected a reconciliation between them and obtained from Dhandhuk the land for the construction of this temple.

The local tradition has a different tale to tell. Tod relates it as follows:—"Bimul Sah, whose work has immortalised him, was a merchant of Anhulwarra, at one time the Tyre of India, and the ancient stronghold of the Jain faith. It was, however, towards the

¹ Rajputana Gazetteer, p. 291

close of her long career of renown, that these two edifices were erected, and happily for these votaries of Jainism, who, to use the words of the bard, 'exchanged their perishable wealth for an immortal name,' for hardly were the fabrics reared, when the metropolis of Western India was sacked, its merchants driven forth, and their riches transferred to the Northern Invader. Previous to their erection, the immediate spot was occupied by the orthodox divinities, Siva and Vishnu, whose ministers would not tolerate the approach of any of the sectarian enemies of their faith; but the Sahu of Nehrwalla, giving this the preference over any other site on the surface of Abu, determined to try the effect of gold on the sovereign, or, as they allegorically say, 'Lacshmi herself entered into the scheme, to gain a victory for their faith.' The bribe was high; they offered to cover as much ground as they required for their purpose with silver coin,—a temptation too powerful for the Pramari to withstand,—and despite the anathema of the priests of Bal-Siva and Vishnu, he took the lacs of the Jain merchants. The name of the prince is not mentioned, but the date of the temples shews him to be the same sacrilegious Dharaburz, who attempted to inundate the Khar of Sacti. The merchants were not ungrateful to Lacshmi, whom they enshrined in a niche on the right hand of the entrance."¹

A short account of this most superb of all the temples of India, as Tod says, will not be void of interest to the reader and we therefore reproduce it from the Rajputana Gazetteer :—"It consists of a shrine containing a large brazen image of Adinath with jewelled eyes, and wearing a necklace of brilliants. In front is a

¹ Tod's Travels, p. 102.

platform which, with the shrine, is raised three steps above the surrounding court. The platform and a greater part of the court are covered by a *mandap* or portico, cruciform in plan and supported by forty-eight pillars.

“ The eight central pillars are so arranged as to form an octagon holding up a dome, which, together with a circular rim and richly-carved pendant, forms the most striking and beautiful feature of the entire composition.

“ The whole is enclosed in an oblong courtyard, about 140 by 90 feet, surrounded by a double colonnade of smaller pillars forming porticoes to a range of cells, fifty-two in number, each of which contains an image of one of the *tīrṭhankars*. These statues are all of one pattern and stereotyped cast of features, badly proportioned, straight-limbed and muscle-less; there is nothing dignified or lifelike about them, and it is only by the symbol or *chinha* beneath them that one can be distinguished from the other, except in the case of Parasnath who is always conspicuous by the serpent's multi-cephalous hood above him. Amba Devi's shrine in the south-east is said to be older than the temple itself, and its position really decided the site of the court. Though forming the corner of the corridor, it stands askew to the lines of the latter, which were drawn parallel to the main temple, and its exterior moulded walls run through its masonry. The figure of the goddess is clothed in numerous skirts, and is held by pilgrims as second in importance only to the great image in the central shrine. Outside the cell is a painted representation of Bhairon, holding a freshly-severed head in his hand, his dog waiting to catch the falling drops of blood.

“ Externally the temple is perfectly plain, and one is totally unprepared for the splendour of the interior. At the entrance is a *hathikhana* or elephant-

room, in the doorway of which stands a life-size equestrian statue of Vimala Sah,¹ a painful stucco monstrosity 'painted in a style that a sign painter in England would be ashamed of.' Round the room are ten marble elephants which formerly bore riders, but the figures have nearly all been removed."² Six of the elephants were installed here on Phalgun S. 10, 1205 V.E. (1149) by Nedhak, Anandak, Prithwi Pal, Dhirak, Lahrak, and Minak, all styled Mahamatyas or chief ministers. Of the others, the first was constructed by Parmar Thakur Jagdeva and the second by the chief minister Dhanpal on Asarh S. 8, 1237 V.E. (1180). The third was placed here by the chief minister Dhavalak but the date cannot be deciphered and the inscription under the fourth has been plastered over. As already noted all these elephants formerly bore riders. Three only remain and they are all four-armed. Outside this elephant-room there are two inscriptions of the Chauhan Maharao Lundha (Lumbha) who wrested Abu from the Parmars; one dated Chaitra B. 8, 1372 V.E. (1316), and the other dated Chaitra B. 1373 V.E. (1317). A part of this temple was destroyed by the Musalmans but was restored by two bankers, Lalla and Bijar, in 1378 V.E. (1321), during the reign of Chauhan Maharao Tej Singh.

"It appears from the inscriptions that the image of Rishabha Deo was installed at the same time. A stone inscription dated 1350 V.E. (1294) of the time of Solanki Raja Sarang Deo Baghel is affixed to a wall.

"This is the most superb of all the temples of India, and there is not an edifice besides the Taj Mahl that can approach it."³

¹ This image appears to have been made afterwards and cannot possibly be the work of the sculptors employed in the temple. The *hatikhana* too appears to be later as it is not made of marble and there is no carving in it.

² Rajputana Gazetteer, p. 292. ³ Tod's Travels, p. 101.

The other temple is that of Vastupal and Tejpal built in 1287 V.E. (1231) and is dedicated to Neminath, the twenty-second of the *tirthankars*. In his "Picturesque Illustrations of Ancient Architecture in Hindustan," Mr. Fergusson who is an authority in such matters says: "No time and no pains would ever have enabled me to transfer to paper the lace-like delicacy of the fairy forms into which the patient chisel of the Hindu has carved the white marble of which it is composed." Mr. Alexander Kinloch Forbes, in his celebrated history of Gujerat (*Rasmala*), states "the sculpture of these temples does not, however, confine itself to the representation of inanimate natural objects; it exercises itself, also, upon the scenes of domestic life, the labours of navigation and commerce and struggles of the battle-field. Several figures representing scenes from Jain mythology are engraved on the ceiling."

"The design and execution of this shrine and all its accessories are on the model of the preceding, which, however, as a whole, it surpasses. It has more simple majesty, the fluted columns sustaining the munduff are loftier, and the vaulted interior is fully equal to the other in richness of sculpture, and superior to it in the execution, which is more free and in finer taste. The span of the dome is two feet more in diameter than the other, being twenty-six feet; the ponderous architraves of marble are fifteen feet long and of solidity proportioned to their length and the superincumbent weight. The peristyle corresponds precisely with that already described, and, like it, is united by an intervening range of columns to the quadrangle. It is impossible to give a distinct idea of the richness and variety of the bassi-relievi either of the principal dome or the minor ones which surround it. We must not, however, overlook a

singular ornament, pendant from the larger vault, the delineation of which defies the pen, and would tax to the utmost the pencil of the most patient artist. Although it has some analogy to the corbeille of a Gothic cathedral, there is nothing in the most florid style of Gothic architecture that can be compared with this in richness. Its form is cylindrical, about three feet in length, and where it drops from the ceiling, it appears like a cluster of the half-disclosed lotus, whose cups are so thin, so transparent, and so accurately wrought, that it fixes the eye in admiration. The dome is divided into concentric compartments, by richly sculptured cordons, each intervening space being filled with elaborate and elegant devices. In one compartment, a bacchanalian group seems to indicate the season of the year, when, all nature rejoicing, the man of wealth abandons all thought of Lacshmi (the goddess of riches) for the verdant Vassanti or spring, in allusion probably to the name of the founder, Bussunt Pal, which signifies 'fostered by the spring.' In the other divisions are rich festoons, in high relief, of flowers, fruits, and birds down to the last, which contains figures of warriors, each standing on a projecting pedestal in various attitudes, some holding the sword or sceptre: these may represent the kings of Anhulwarra. The *torun* divides our admiration with the vault. It appears as if spouted forth from the mouths of two marine monsters, whose heads project from the capitals of the columns supporting the arch. But it is vain to attempt a verbal description of this, and we must quit the munduff for the shrine. On ascending the steps, we enter the vestibule, on each side of which is a *tauk* or niche, partly sunk in the wall and partly projecting from it. The base is in the form of an altar, over which small and

very chaste columns support an exquisitely designed canopy. Though plain, nothing can surpass the execution; not an unequal line or uneven surface is perceptible. All is so finely chiselled, that it appears as if moulded of wax, the edges, semi-transparent, not being a quarter of a line in thickness. These niches are said to have cost a lac and a quarter of rupees or about twelve thousand pounds. Such was the wealth of individuals in those days! At present, a whole year's revenue of the kingdom of Anhulwarra would not suffice for the erection of one of these shrines. In the sanctum appears the statue of Parswa, whose symbol is the serpent.

"Let us proceed to the court environing the shrine. The area of the quadrangle is about the same size as the other, or perhaps rather larger. Its double colonnaded piazza is equally striking as a whole, but the columns are more simple and the vaulted compartments equally rich and of bolder execution. Amidst the complicated sculptures of these vaulted roofs (no less than ninety in numbers), of satyrs, gods, demi-gods, and heroes, there were ships; indicating that the wealth of the founders was derived from maritime commerce, at a period when the proud city of Anhulwarra, and her prouder kings, the Bâlhâraés, basked in the full sunshine of prosperity, their ships visiting all the adjacent kingdoms and diffusing the products over the entire Hindu land. While my eye rested with delight on these Argosies of the Hindus, it was gratified by finding amidst details often too mystical for a Western intellect, something that savoured of a more classical Pantheon. Here, amidst a mingled crew, appeared the Greek Pan, his lower extremities goat-like, with a reed in his mouth. To the east, the inter-columinations of the piazza have

been built up, and in the centre is a procession of elephants, with their riders, drums and caparisons, each cut from a single block of marble, of tolerable execution, and about four feet high. Fronting this is a column, similar to that noticed in the other temple, rising from a circular base. The various cells, their altars and their occupants, and the different Jinésvars (each about four feet in height), in the usual sitting posture, are objects eminently worthy of admiration.”¹

The Rajputana Gazetteer gives some further details of the sculptures on these vaulted roofs:—“Round the courtyard are thirty-nine cells each containing one or more images, and some of the ceilings of the porches in front are elaborately carved. Here may be seen some curious representations, e.g., an army setting out for a battle, the return of the victors, and the rest at home, with the horses in their stalls, the elephant in his stable and the cattle in their pens; or groups of people seated on the roof of the house while a maid-servant stands at the outer gate obviously in search of gossip; or again some weird figures, half-human, half bird, with magnificent florid tails springing not only from the caudal extremities of their bodies but in some cases from the navel. These last are *gandharvas* or celestial musicians with their pipes and cymbals. It may have been in them that Tod’s imagination discovered the god Pan.”²

There are two very large inscriptions in the temple. The first of them was composed by the famous poet Someswar, the family priest of Rana Birdhaval of Dhol and author of *Kirtikoumudi* and other Sanskrit poems. It gives an account of the family of Vastupal

¹ Tod’s Travels, pp. 109—112. ² Rajputana Gazetteer, p. 293.

and Tejpal, the names of Baghela Ranas from Arunoraj to Birdhaval, a eulogy of this temple and an account of the elephant-room. It is a beautiful poem of seventy-four stanzas. The second inscription is mostly in prose and describes the anniversary celebrations in the temple. Several villages on and below Abu are also mentioned, the merchants of which had consented to assemble here for worship on specified days, thus testifying to the great prosperity of the Sirohi kingdom in that period of its history. In addition to these, there are some smaller inscriptions under the niche.

In building this temple Tejpal has not only exchanged his perishable wealth for an immortal name but immortalised the name of more than one man and woman of his family. The names of his relatives are engraved in the small niches (*jinalayas*) of which there are fifty-two here; and each *jinalaya* seems to have been built for a distinct personage. On each side of the principal shrine there are two niches called the *deorani jethani ke aliya*. One of these was constructed by Vastupal's wife at her own cost and the other by the wife of Tejpal. The *Jain tirtha-gūde* of Shantivijaya records the same tradition but there is reason to doubt its accuracy. The inscriptions show that these niches were built by Vastupal for invoking God's blessings on his second wife Suhadadevi, daughter of Thakur Asa, son of Thakur Jalhan of the Merh caste, residing in Patan. There is now no intermarriage between Merhs and the Parwars, but the custom seems to have prevailed at the time the temple was built. Like its neighbour, this temple also has its elephant-room which is, however, much larger, taking up one side of the court. "It is located on a pierced screen of open tracery," the only one so far as Fergusson knew, "of that age—a little rude and

heavy, it must be confessed, but still a fine work of its kind." Inside the room and facing the screen are ten marble elephants which with their trappings, knotted ropes, etc., have been sculptured with exquisite care. As in the other building the riders have disappeared; but the slabs behind the elephants tell us that originally they were Chandap, Chandaprasa, Soma Singh, Aswaraja, Luniga, Malladeva, Vastupal, Tejpal, Jaitra Singh, and Lawanya Singh (Lun Singh). In the eastern wall, behind the elephants, there are ten niches containing standing images of these personages with their wives, each holding a flower garland in the hands whilst Vastupal has in addition a stone canopy over him. The name of each is engraved below. This is the solitary instance of a memorial to so many members of a donor's own family. The architect was Shobhandeva. Even this temple did not escape the bigotry of the iconoclastic Muslim, and its restoration was the work of a master of the guild named Pethad, a fact which is recorded on a column, but the date is not given. It seems probable that it was about the year 1366 V.E. (1309) when the forces of Allauddin Khilji invaded the territory of Chauhan Raja Kanhardeva of Jalore. The *Tirthakalpa* which was compiled in the years 1349 to 1384 of the Vikram era mentions the fact of the destruction of the temples by Musalmans. It may also be noted that the entire work of restoration is clumsy and does not accord with the elegance of the original.

At some distance from the Vastupal temple stands the temple of Bhima Sah, popularly called the Bhainsa Sah, containing a bell and a metal image of Adinath, 108 maunds in weight, installed on Phagun S. 7, 1525 V.E. (1469) by Sunder and Ganda, sons of the minister Mandan of the Gurjar Srimal sept.

In addition to these, there are several other temples of Swetambar Jains, such as the three-storied temple of Chaumukhiji, the temple of Shantinath and a temple of Digambar Jains.

Outside the village there are several others now in ruins, the most important of which is that of Balam Rasia, "a corruption of Valmiki Rishi of whom there is a large figure under a ruined canopy by the side of an image of the elephant-headed god Ganesh. The temple facing them has a long inscription, dated 1395, and contains a figure of a goddess with a small image of a *rishi* looking up at her. The story runs that Valmiki, while living there, fell in love with a girl and wished to marry her. The latter's mother after holding out for a long time consented to the match on condition that he made a good road down the hillside to the place between sunset and cock-crow. The sage set about his task and had nearly completed it with plenty of time to spare when the old lady who had been watching him throughout could no longer bear the strain, and imitated the call of the cock. Valmiki thinking that he had failed returned homewards and reached his hut just at day-dawn. He soon discovered the trick that had been played on him, and in his wrath cursed both mother and daughter who were promptly turned into stone. The mother he broke in pieces, and over the fragments piled a heap of stones; the girl whom his hasty curse had destroyed, he placed in a shrine which his statue now faces; and she is called Kunwari Kanya (the unwedded maid). Here people used to come on pilgrimage and before worshipping, heaped stones on the mother's resting place, cursing her as a liar and traitor to her word.³

³ Rajputana Gazetteer, p. 295.

The story given here slightly differs from that given in Pandit Gaurishankar's book. This Balam Rasia is not the famous rishi of the Ramayana and the girl is said to be a daughter of the Raja of Abu. The disappointed lover is also said to have drunk poison and the cup in the hands of the image is believed to indicate the instrument of his suicide.

Achalgarh.—A famous old place five miles to the north-east of Delwara. The temple of Achaleshwar, the presiding deity of Abu, stands on a flat below the hill. It was the tutelary deity of the Parmar rajas and since the country was occupied by Chauhans, it has received similar regard from them. The temple is very old and has been repaired more than once. It does not contain the ordinary Siva-linga, but a likeness of a toe appears instead and is worshipped. The origin of the toe is thus explained in the *Arbuda Mahatmya*: "One of the conditions imposed by Nandivardhana on Vasishtha was that not only should the sage settle permanently there but invite Siva also to sanctify the hill by his presence. Vasishtha, to be as good as his word, began to practise austerities to please Siva. The god was at last pleased and established himself there as Achaleshwar which literally means Lord of the mountain." The popular tradition is, however, different as will appear from the following extract from the Rajputana Gazetteer:—"When Nandivardhana and Arbudha reached their destination, they plunged into the chasm, but it was so deep that only the god's nose could be seen, while the snake's writhings made the earth rock. Once more Siva was appealed to for aid and, from his shrine at Benares, he extended his foot till one toe appeared just above the ground, and the tremor ceased entirely. The fissure was filled in, and above it arose a

majestic mountain called Arbudha, the hill of wisdom, after the serpent." The following account of the temple is taken from Tod's Travels in Western India :— "On the western side is the shrine of Achilésvar, the tutelary divinity of Aboo. There is nothing striking as to magnitude, and still less as to decoration, in this, but it possesses a massive simplicity which guarantees its antiquity. It occupies the centre of a quadrangle, surrounded by smaller fanes, alike primitive in form, and built of blocks of blue slate. But it is the object of worship which confers celebrity. . . . On entering, the eye is attracted by a statue of the mountain nymph, Méra, the wife of this multiform divinity, which, at first sight, appears to be the object of adoration; and it is only on stooping to look into a deep fissure of the rock, termed the *Brimh-khar*, that the bright nail of Siva is visible, which has attracted homage from myriads of votaries from the remotest ages. In front of the temple is a brass bull, of colossal size, bearing the marks of violence on his flanks, the hammer of the barbarian having penetrated them in search of treasure. Mahomed Beyra, Padsha or king of Ahmedabad, has the credit of this sacrilege; but whether it was rewarded by the discovery of any secret hoard, is not told; though the legend details the manifestation of Siva's wrath upon the 'barbarian king' for the ill-treatment of his favourite. In descending from Aboo after the reduction of Achilgarh, his banners 'fanned by Conquest's crimson wing,' confusion waited on them from an unlooked for source. A legion of bees, issuing from their pinnacled retreats, attacked and pursued the invaders even to Jalore. To commemorate this victory over the spoiler, the name of *Bhomar-t'hdh*, or 'Bees Valley' was given to the spot. A temple was erected,

and from the captured arms thrown away in their flight, a vast *tridanta* (trident) was formed, and placed in front of the divinity who thus avenged the insult to Nanda.”¹

Below the Ashtottara Siva-linga² in this temple there is a very large inscription of Vastupal and Tejpal, very much worn by the constant discharge of water, yet the genealogy of the Solankis of Gujerat and the Parmars of Abu and a full account of the family of Vastupal and Tejpal can be easily deciphered.³ It is inferred that Tejpal restored this temple if he did not make any additions to it. The brothers Vastupal and Tejpal were Jains, yet we have evidence that they restored several Siva temples also. Close to the temple there is another inscription, dated 1343 V.E. (1286) of Marharawal Samar Singh of Mewar containing a genealogy of Mewar Rajas from Bapa Rawal to Samar Singh with some account of them. It also shows that the temple was restored by Samar Singh at the request of Bhavashankar—an abbot of great sanctity, who presented a golden flagstaff to the temple and made arrangements for food for the *sadhus* of the monastery. The third inscription dated 1377 V.E. (1320) of the Chauhan Maharao Lumbha is affixed to a niche outside and records the genealogy of Chauhans and the conquest of Abu and Chandravati by the Maharao. There is another inscription dated Magh S. 1387 V.E. (1321) of the time of Maharao Tej Singh in the step-well behind the temple.

¹ Tod's Travels in Western India, pp. 87-88.

² The Ashtottara Siva-linga implies 108 small Siva-lingas engraved on a single block of stone placed on a raised platform on which the inscription appears.

³ The year of the inscription cannot now be made out, but it appears that Parmar Raja Singh was then ruler of Abu and his son Krishna Raj was his heir-apparent. Bhimdeo Solanki was Raja of Gujerat and Rana Virdhawal, his feudatory chief, was alive. This settles the date of the inscription as being a little before 1294 V. E. (1237).

The brass bull bears also an inscription dated Chaitra S. 8, 1464 V.E. (1407), and close by stands a brass image of the famous Charan poet Dursa Adha with an inscription dated Baisakh S. 5, 1686 V.E. (Asarh-adi year, beginning from Asarh).¹ At some distance from the hill, a huge iron trident, possibly the largest in this country, with an inscription dated Phagun S. 15, 1586 V.E., immortalises the names of Rana Lakha, Thakur Madan and Kunwar Bhada who had it constructed in a village named Ghanerao, and presented it to the Achal-eshwar temple.

In the same enclosure there are several smaller shrines containing images of Vishnu and other gods. "The oldest object of interest to be seen here is the Mandakini-kund, the water of which is supposed to be as cleansing as that of the Ganges, but this with the little old brick shrines around its margin and the famous effigies of Adipal and the buffaloes, are all in utter ruin."²

The tank is 900 feet long by 240 feet broad and a stone image of Raja Dharawarsh carrying a bow in his hand and three full-size buffaloes stand close together on its edge. The buffaloes have a hole right through their bodies, indicative of the great prowess of Dharawarsh who could kill three animals simultaneously with one bolt.³

This fact is also recorded in the Pattanarayan inscription. On the same side of this temple and on the very verge of Agnikunda is the mausoleum of Raja Man of Sirohi who was killed by a Parmar Rajput at Abu

¹ The Sambat year is followed by Saka 1582 which shows that the image was made in Chaitra-adi 1687 V. E. (Asarh-adi 1686).

² Rajputana Gazetteer, p. 295.

³ It is not clear when this image was made. The bow contains an inscription dated Phagun B. 6, 1533 V. E., but the image appears to be older. The bow seems to have been substituted afterwards for the one that was broken. The image is 5 feet high and resembles the statues of Vastupal and others in Delwara.

and cremated here. The building was constructed by his mother Dharabai in 1634 V.E. (1577) and contains the image of Man Singh and his five queens "who accompanied him to *Yamloka*, represented with folded hands and eyes cast down in the act of worshipping Siva."

The temple of Kumbhaswami built by Maharana Kumbha stands in a corner of the Achaleshwar enclosure near Mandakini.

At some distance from the mausoleum is situated the Jain temple of Shantinath said to have been built by Solanki Raja Kumarpal and containing three images, one of which contains an inscription dated 1302 V.E. (1245).

On ascending the hill we come to the ancient fort of Achalgarh some distance from the Achaleshwar shrine. The ascent commences from Ganeshpol and we pass by the Hindu temple of Laksmi Narayan and approach the Jain shrine of Kunthunath containing a brass image of the *tirthankar* made in 1527 V.E. (1470). An old *dharamsala* for the accommodation of pilgrims and some houses of *mahajans* are indicative of the importance of the shrine. Continuing the ascent we come to a very large *dharamsala* and temples of Parswanath, Neminath and Adinath. The Adinath temple is a two-storied building, containing four brass images in each story. The view from the top is very fine, the valley of Abu and the distant villages being distinctly visible. The aggregate weight of the 14 brass images in these temples is believed by the Jains to be 1,444 maunds. The oldest of these was made in the reign of Maharana Kumbha of Mewar in 1518 V.E. (1461). The place is popularly called the Navantajodh.

Two small tanks higher up, called Sawan Bhadon, are always full of water. South of the temple is the

hill on the summit of which stands the old fort of Achalgarh, built by Maharana Kumbhakarna (Kumbha), of Mewar in 1509 V.E. (1452). This is now in ruins. Below is a two-storied cave, carved out of a rock, and believed to have been the residence of the famous Raja Harischandra. Two *dhunis* (fire-places) in the caves show that they were once inhabited by *sadhus*.

Oria, a village two miles to the north of Achalgarh, is the site of the Kanakhaleshwar *tirtha*. The temple of Kanakhaleshwar dedicated to Siva contains an inscription dated Vaishakh S. 15, 1265 V.E. (1208), recording the restoration of the temple by a *sadhu*, named Kedar Rashi, a disciple of Durwasa Rashi, in the time of the Parmar Raja Dharawarsh of Abu, a feudatory of the Solanki Raja Bhimdeva II of Gujerat.

A Jain temple of Mahabir Swami, with an image of that saint in the middle, and those of Parswanath and Shantinath on each side stands in the village. There is also a dâk bungalow here.

Guru Shikhar.—“Three miles of good climbing from Oria brings one to the summit of Guru Shikhar, ‘the saint’s pinnacle,’ which is 5,650 feet above the sea and 400 feet higher than any other peak on Abu. A couple of intermediate ridges have to be negotiated before the main hill can be attacked, and the path the whole way winds up through narrow defiles between rock, cactus bushes and shrub, and over rugged boulders. When, however, the top is reached the view is magnificent.”¹

The top is surmounted by a shrine containing the footprints of Guru Dattatraya, locally called the *paglya*, visited by pilgrims throughout the year. Similar

¹ Rajputana Gazetteer, p. 296.

footprints, said to be those of Ramananda (a great Vaisnavite preacher of the fourteenth century) are pointed out a little further off and lower down. At the base of the rock is a great bell, suspended to a wooden frame and having a Gujerati inscription, dated 1468 V.E. (1411).

Gomukh (Vasishtha).—One and a half miles to the south of Abu bazaar is a temple of Hanuman, whence there is a tedious descent of about 500 feet by means of rudely constructed steps leading to the shrine of Vasishtha. The place is really charming. A spout, shaped like a cow's head, whence the name Gomukh, supplies water to a tank below. Close by is the temple of Vasishtha, containing an image of the sage in the middle, and those of the brothers Rama and Lakshman on each side, an image of Vasishtha's wife Arundhati, and of his famous cow Nandini and her calf. In front of the shrine stands a brass image said by some to be the image of Indra, and by others to be a likeness of Raja Dharawarshi. "The most interesting and certainly the oldest object here, is the fire-pit (*agnikund*) where the Agnikulas are said to have been created."¹ Images of Varaha, Sheshashayi Narayan, Vishnu, Surya, Lakshmi, and others are placed near the shrine of Vasishtha. There is an inscription, on the wall near the entrance, dated 1506 V.E. (1449) of the reign of Maharana Kumbha.

Gautama lies three miles to the west of the temple of Vasishtha. The small temple of Gautama is reached after descending a flight of steps. It contains an image of Gautama and his wife Ahalya in addition to one of Vishnu. A stone inscription outside the temple shows that the steps were constructed by two ladies, Parvati

¹ Rajputana Gazetteer, p. 297.

Bai, and Champa Bai, in the reign of Maharao Udai Singh in 1613 V.E. (1557).

Vasthanji.—This is a beautiful spot on the slope on Abu side, and is met with after another small descent, famous for its colossal image of Vishnu, 18 feet long, 12 feet broad, and 6 feet high, inside a cave. Outside are lying images of Ganesha, Bhairava, Varaha, Brahma and other gods.

In addition to these there are several holy places on Abu and its slopes, visited by pilgrims every year.

There are also many old temples and inscriptions ranging from the 12th to the 14th century V.E. in Mirpur, Gol, Oothman, Palri, Bagin, Jawal, Kalandri, and other places. A complete description of them would go beyond the scope of this book.

BOOK II

ANCIENT RULING DYNASTIES

The present rulers of Sirohi belong to the Deora clan, "a branch," as Tod says, "of that noblest of Rajpoot blood, the Chohan, whose cradle is said to be on the summit of Aboo, whence they spread over the regions skirting the Aravulli to Ajmér, establishing many minor principalities, as Nadole, Jhalore, and others long before the Rahtores of Jodpoor had set foot in Maroo."¹ Deoras, however, acquired supremacy here in or about 1368 V.E., corresponding to the year 1311 of the Christian era. A summary of the early history of Sirohi will not, therefore, be out of place here.

CHAPTER I

MAURYAS

From the earliest records, Sirohi appears to have formed part of the great Mauryan empire. Chandragupta, the progenitor of the Mauryas, is universally acknowledged to have been the illegitimate son of the last king of Magadha by Mura, a woman of the barber caste, and he was therefore called Maurya (Mori). This tradition is not mentioned in any of the Purānas, the *Mahavanso*, the *Kaithasaritsagara*, or the *Mudra-rakshasa*. Sanskrit literature, both religious and secular, shows that Chandragupta was a Sudra pure and simple. The *Vishnu Purāna* and the *Bhagwat* distinctly say that the successors of Nanda were Sudras. Chanakya, in the *Mudra-rakshasa*, invariably addresses Chandragupta as *Vrishala*, which means a Sudra, an out-caste, a man of

¹ Tod's Travels, p. 61.

the three higher classes who has lost his caste by the omission of the prescribed duties.¹ In the *Mahabhashya*, Mauryas are mentioned as greedy of gold, and exhibiting images—thus giving evidence of the existence, at this time, of a class of men who had nothing in common with the rulers of the country. Some scholars, however, are of opinion that as Mauryas countenanced Buddhism, the Brahmans, out of spite, referred to them in their books as *Sūdras*.

According to some Buddhist writings, Buddha himself was a Maurya. This will make Mauryas a synonym of Sakyas, who claimed descent from the solar line of the kings of Ayodhya. Buddha's father, says Pandit Gauri Shankar, was the chief of a small principality at the foot of the Himalayas which was called Maurya, because of the abundance of *mayuras* or peacocks. Rajputs do not kill peafowl for their food. With the Mauryas, it was a favourite article of food and Asoka himself had a great relish for it before he became a staunch adherent of the faith of Buddha.

Chandragupta, the founder of the Maurya dynasty, after destroying the Nandas, made himself master of the whole of Northern India between the Himalayas and the Vindhya mountains and from the Bay of Bengal to the Arabian Sea, including the whole of Rajputana. His capital was Pataliputra, the modern Patna. On the death of Alexander, he attacked the Greek garrisons, overcame them and gradually made himself master of the whole of the Punjab. Seleucus, one of the generals of Alexander, who was king of Syria and the overlord of all the Western and Central parts of Asia, crossed the Indus with a large army in 305 B.C. and attempted to conquer the Punjab. Chandragupta drove him back

¹ Apte's Sanskrit-English Dictionary.

and the two monarchs then made peace, the terms of which were very favourable to Chandragupta, who gave up 500 elephants and received in turn the whole of the country now called Afghanistan up to the Hindukush, and married the daughter of the Syrian king. He also received a Greek envoy named Megasthenes, who lived at Pataliputra for many years, and who wrote a full account of the geography, products and people of Northern India, of their customs and manners and of the government of the country. His book *Indica* is not extant but parts of his accounts were copied by other writers, and these we still have. Chandragupta died in 297 B.C. and was succeeded by his son Bindusara. Bindusara is also called Bhadrasara or Vaisar in the Purānas. He, too, had a Greek envoy at his court named Deimachus, sent by Antiochus I who succeeded Seleucus as king of Syria, and an envoy named Dionysius sent by Ptolemy Philadelphus, king of Egypt. Bindusara had several sons, one of whom, Asoka, succeeded him in 272 B.C. Asoka was the greatest of the Mauryas and governed nearly the whole of India and the countries now known as Afghanistan and Baluchistan. He made Buddhism the State religion and it was largely owing to his efforts that Buddhism became one of the great religions of the world. He made known to his people, by edicts engraven on rocks and pillars, the rules of his government and directed his subjects how to live holy and pure lives; such edicts, which can still be read, have been found in the following places:—

1. Shahbazgarhi in the Yusufzai district of the N.-W. F. Province.
2. Mansahra in East Punjab.
3. Kalsi in Dehra Dun, U. P.

4. Bairat in Jaipur State.
5. Lauriya Araraj and Loria Nandangarh, in Champaran, Bihar.
6. Rampurwa in Terai, Champaran.
7. Bairat in the Bahadurganj tahsil of Nepal.
8. Allahabad in U. P.
9. Sahasram in Shahabad, Bihar.
10. Rupnath in Jubbulpore, C. P.
11. Sanchi in Bhopal State.
12. Girnar in Kathiawar.
13. Sopara in Bombay.
14. Dhauli in Cuttack, Orissa.
15. Jaugada in Ganjam, Madras.
16. Siddapura in Mysore.

There are also a few others. These indicate not only the extent of his vast empire but show how he issued definite instructions to the people as regards rigid conduct. He had an uncompromising belief in the sanctity of animal life and he acted in accordance with it. "Thousands of living creatures used to be slain on the occasion of a banquet (*samāja*) to supply the kitchens of the overgrown royal household with curries for a single day."¹ He stopped this wholesale slaughter and only three living creatures at the most, namely, two peacocks and one deer were killed each day. He established hospitals in his empire for man and beast; wells were sunk at frequent places along the public roads and *dharamsalas* or rest-houses built for travellers at every mile. He ordered his subjects to honour and obey father and mother, Brahmans and Sramans, teachers and elders, to be always truthful, to show proper courtesy to relations and to cultivate the virtues of compassion, liberality, truth,

¹ Early History of India, p. 176.

purity, gentleness, and saintliness, and he made special arrangements to ensure that his commands were obeyed. "All officers of State, whom, in modern phraseology, we can call Lieutenant-Governors, Commissioners, and District Magistrates, were commanded to make use of opportunities during their periodical tours, for convoking assemblies of the lieges, and instructing them in the whole duty of man. Certain days in the year were particularly set apart for this duty, and the officials were directed to perform it in addition to their ordinary work."¹ Among secondary duties a very high place was given to that of showing toleration for and sympathy with the beliefs and practices of others. "The subjects of the imperial moralist were solemnly warned to abstain from speaking evil of their neighbours' faith; remembering that all forms of religion alike aim at the attainment of self-control and purity of mind and are thus in agreement concerning the essentials, however much they may differ in externals."² No king of whom we know did more for the good of his people. Asoka was a more powerful monarch than Chandragupta and had friendly relations with foreign kings of whom the names of Antiochus II of Syria, Ptolemy Philadelphus of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus, appear in his edicts. He sent missionaries to preach his religion in Asia, Africa and Europe. He built innumerable *stupas* which were seen and are mentioned by the Chinese travellers Fahian and Hiuen Tsang. The name of Asoka is well known in all the countries in which Buddhism gained a footing, such as Ceylon, Burma, Siam, China, Japan, and Corea.

He was succeeded as recorded, at least by some Buddhist writers, by his son, Kunal. We are, however,

¹ Early History of India, p. 180. ² Ibid, p. 178.

inclined to agree with those scholars who believe that Kunal was born blind and the empire therefore passed on to his son Dasarath. The name of Dasarath appears in a brief dedicatory inscription on the walls of cave-dwellings in the Nagarjuni hills, which he bestowed on Ajivikas. "The Jain literary tradition of Western India, recognises Samprati as the immediate successor of Asoka, and eulogises him as an eminent patron of Jainism, who founded Jain monasteries even in non-Aryan countries." "Almost all ancient Jain temples or monuments of unknown origin in Sirohi State, Kathiawar, Gujerat and Malwa are ascribed by the popular voice to Samprati, who is in fact regarded as a Jain Asoka."¹ The temples and images, however, do not appear to be so old as to suggest their construction in the third century before Christ. "The concurrence of Buddhist with Jain tradition may be accepted as good, if not conclusive, evidence that Samprati had a real existence in flesh although nothing certain is known about him. Perhaps the empire was divided immediately after Asoka's death, between his grandsons, Dasarath taking the eastern, and Samprati the western provinces."²

The Maurya dynasty seems to have come to an end in 185 B.C. when the last king Brihadratha was treacherously assassinated by his Commander-in-Chief, Pushyamitra.³

¹ Early History of India, p. 193. ² Ibid, p. 193.

³ No connected history of Mauryas has been found after Samprati. Colonel Tod found a stone inscription dated 770 V. E. near the Masarowar tank at some distance from the fort of Chittor. This inscription mentions the names of four Mori kings, Maheshwar, Bhim Bhoj, and Man. Another inscription of (Malav, Sambat) 795 V. E. is affixed to the Śiva temple in Kasva, three miles from Kotah and mentions the name of Maurya Raja Dhawal.

CHAPTER II

SATRAPS

The word Kshatrapa is not found in any Sanskrit book. It occurs, however, in various forms Kshaharata, Khatapa, Chhatrapa, and Chattrava in Prakrit writings and also in stone inscriptions of Kshatrapa kings. It has every appearance of being a Sanskrit word but is possibly a Sanskritised form of the Persian *satrap*, the Iranian name for a district officer. An analogy may be found in the words *Sultan* and *Amir* which later Sanskrit writers have converted to *Suratrān* and *Hamir*.

According to European scholars, however, "the word Satrap is a Greek form of the Persian Kshātrapa, which means properly the viceroy or ruler of a province or Satrapy. All the Saka chiefs called themselves Satraps, and it is probable that some of those who ruled in the north, in the Punjab, at first recognised the Indo-Parthian kings of that day as their overlords, but afterwards became independent. These kings are known as the *Northern Satraps*." ¹

"The Sakas who went down into Gujarāt settled in large numbers in the Konkan or Western Mahratta country. Their princes are known as the *Western Satraps*. They ruled the countries now called Mālwa, Sindh, Kutch, Kāthiāwār, Gujarat and the Konkan for quite four hundred years." ²

More than one stone inscription and numerous coins of Satraps have been found in the provinces governed by them, as many as twelve coins having been found in Sirohi alone. These coins are called *drammas* and must

¹ Marsden's History of India, p. 139. ² Ibid, p. 140.

have been current in those days in this part of the country. From the genealogy of these kings it appears to have been the custom among them for all the brothers to succeed in turn to the satrapy; and the eldest son of the eldest brother, if alive after the death of his last uncle, was the reversionary heir. There was no such right of primogeniture among them as prevails among the Kshatriyas. The independent ruler assumed the title of *mahakshatrapa*, whereas the mere governor was only a *kshatrapa*. They also bore the Hindu appellations of *paramabhattaraka*, *parameshwar* and *maharajadhiraj*. Their coins contain the date in the *saka* era behind the head.

The following brief account of satraps has been ascertained from their coins and inscriptions:—

Bhumaka Kshaharata appears to have been the first satrap who struck coins with Parthian affinities.

Nahapana is the next recorded Kshatarapa who may or may not have been the immediate successor of Bhumaka. He was only a satrap at first till 176-177 V.E., but appears to have borne the title of *Mahakshatrapa* four years later. He is also known by the Indian title of Raja and may subsequently have become independent. His daughter, Dakshamitra, was married to Ushavadatta (Rishabhadatta), son of Dinika, who was, possibly, a general in Nahapana's army. It appears from an inscription, engraved in the Pandava cave at Nasik, that in the course of his tour in his father-in-law's dominions Ushavadatta visited various holy places, distributed gold and built a *ghat* in the river Banas and gave a village and 300 cows to Brahmans after bathing in Pushkar. Nahapana seems to have wrested a large portion of the Deccan from Andhrabhritya (Satavahna) and "his dominions comprised a large area,

extending from Southern Rajputana to the Nasik and Poona districts in the Western Ghats and including the peninsula of Saurashtra or Kathiawar."¹ After the death of Nahapana, Raja Gautamiputra Sri Satakarni "succeeded in extirpating the Kshaharata dynasty and annexing their dominions in about A.D. 124."²

Chashtan, son of Ghamotika.—His "coins in silver and copper inscribed with Greek, Brahmi and Kharoshthi legends are found in Gujerat."³ He re-established the kingdom of satraps and had under him the provinces of Malwa, Gujerat, Cutch and a large part of Rajputana. He is styled Mahakshatrapa in the inscriptions. His son Jayadaman predeceased him and he was therefore succeeded by his grandson Rudradaman.

Mahakshatrapa Rudradaman I was a learned and accomplished prince who raised his house to the position of the leading power in the west. An inscription of his time is engraved on the back of the Asoka inscription in Junagadh, Kathiawar, and shows that he had under his sway the following provinces:—

Akar—the eastern part of Malwa.

Avanti—the western part of Malwa.

Anupa—not identified.

Anarta—Kathiawar, the northern part.

Saurashtra—Sorath, the southern part of Kathiawar.

Shevabhra—the country to the south of the Sabar-mati river, North Gujerat.

Maru—Marwar.

Kasheha—Cutch.

¹ Early History, p. 209. ² Ibid, p. 210. ³ Ibid, p. 210.

Sauvir—the northern part of Sindh.

Aparanta—the country along the western coast from Mahi to Goa.

Nishada—the country peopled by Bhils.

Kukur—not identified.

He is said to have destroyed the haughty Yaudheyas, a very brave people, whose coins are found in Rajputana. An inscription of Yaudheyas is still seen in the fort at Bayāna. They have been identified with the Johiyas of the Punjab. He twice defeated the Andhra king, Raja Satakarni, but did not kill him as he was a near relative. He was a very learned and accomplished prince and was garlanded by princesses in several *swayamvaras*.

His capital was Ujjain and he had his governors in Kathiawar and other provinces.

Six inscriptions of this king have been found in various places.

Rudradaman had two sons, Damjad and Rudra Singh.

Beyond what can be gathered from the coins struck, nothing particular is known about the rulers who followed Rudradaman. Their names and the dates of coins in which they are styled Mahakshatrapas are therefore noted below :—

Damjad.

Rudra Singh—Saka 103-118.

Jivadama, second son of Damjad—Saka 119-120.

Rudrasen, son of Rudra Singh—Saka 122-144.

Sanghadam, brother of Rudrasen—Saka 144-145.

Damsen, brother of Sanghadam—Saka 145-158.

Yashodama, son of Damsen—Saka 161.

Bijayasen, brother of Yashodama—Saka 163-172.

Damjad II, brother of Yashodama—Saka 172-176.

Rudrasen II, son of Viradama, eldest brother of Damjad II—Saka 178-194.

Vishwa Singh, son of Rudrasen.

Bhartridam, brother of Vishwa Singh—Saka 203-217.

The chain here breaks and the names of other kshatrapas have been traced irregularly, *e.g.* :—Swami Jivadama, his son Rudra Singh, and his grandson Yashodam seem to have been only kshatrapas, but the name of their suzerain is not known. The next Mahakshatrapa is Swami Rudradama who succeeded in asserting his independence. His father's name is not given in the inscriptions but he was probably a lineal descendant of Swami Jivadama. He was succeeded by his son Swami Rudrasena, whose coins range from Saka 270-300.

His successors in turn were—

Swami Rudra Singh—Saka 304.

Rudrasena II.

Swami Satya Singh.

Swami Rudra Singh—Saka 310. This prince was the last of the line and the powerful Chandragupta put an end to the dynasty by annexing the satrap kingdom to his empire.

The satraps appear to have been both Hindus and Buddhists.

CHAPTER III

GUPTAS

It appears from their later inscriptions that the Guptas were Kshatriyas of the Lunar race. They were very powerful monarchs and their empire extended from Assam to Dwarka and from the Punjab to the Narbada. The political importance of Chandragupta I, the first great king of the dynasty, "was sufficient to warrant him in establishing, after the Oriental manner, a new era, dating from his formal consecration or coronation, when he was proclaimed as heir to the imperial power associated by venerable tradition with the possession of Pataliputra. The first year of the Gupta era, which continued in use for several centuries, and in countries widely separated, ran from February 26th, A.D. 320, to March 13th, 321; of which dates the former may be taken as that of the coronation of Chandragupta I." ¹

This era was continued under the name of Ballabhi Sambat even after the termination of the Gupta empire. The Mauryas made Buddhism the State religion and the Hindu religion therefore declined under the Maurya government. The reign of the Guptas, however, restored Hinduism in India and the hundred and twenty-five years during which the first three Guptas reigned has therefore been called the Golden Age of Hinduism. The horse sacrifices which had long been stopped were revived and it may safely be said that Hinduism in its present form was established during this period.

Numerous stone inscriptions and copper-plate grants of Guptas have been discovered and deciphered.

Srigupta or Gupta seems to have been the founder of the race. Both he and his son Ghatotkacha are styled

Maharajas in the inscriptions, from which we can infer that they were probably feudatories of some king. Chandragupta, son of Ghatotkacha, was, as mentioned above, the first great king of this dynasty and the founder of the Gupta era. He was married to Kumar Devi of the Lichchavi clan and their son Samudragupta who succeeded Chandragupta has justly been styled the Indian Napoleon. Chandragupta struck coins in the joint names of himself and his queen, and some of his gold coins bear on one side an image of himself and on the other that of his wife. These coins have led some scholars to surmise that Chandragupta inherited the kingdom of his father-in-law. His dominions extended along the Gangetic valley and included Tirhoot, South Behar, Oudh, and certain adjoining districts. In the Puranas, Guptas are mentioned as masters of the country on the banks of the Ganges including Allahabad, Ayodhya, and Magadha. His capital was Pataliputra.

Samudragupta was the most powerful monarch of the line. An inscription engraved on Asoka's pillar, inside the fort at Allahabad, shows that he was a scholar and poet and took much delight in the society of the learned. He had defeated Achyuta and Nagsen, and his body bore scars of wounds, which he had received on the battlefield. He defeated and imprisoned the Rajas Mahendra of Kosala,¹ Vyaghra Raj of Mahakantar,² Mantraraj of

¹ There were two countries in India bearing the name Kosala, the Uttar Kosala or Oudh, and the Dakshin Kosala which probably included the country round about Raipur, and Chhattisgarh, though its boundary varied from time to time. In the reign of Raja Yayati Kesari, Orissa was also included in the kingdom of Raja Shivagupta of Maha Kosala. The chief town of this Kosala was Sirpur (Sirpur) on the Mahanadi in Raipur district.

² Mahakantar or the great forest, probably the country to the west of the Dakshin Kosala.

Kerala,¹ Mahendra of Pisthapur,² Swamidatta of Kottoor,³ Daman of Erandpalla,⁴ Vishnugopa of Kanchi,⁵ Nilraj of Avamukta, Hastivarma of Vengi,⁶ Ugrasen of Palakka,⁷ Dhananjaya of Kusthalpur,⁸ but subsequently showed his magnanimity by releasing them.

He also killed Rudradeva, Matila, Nagadata, Chandravarma, Ganpati Naga, Nandi, Valvarma and other Rajas of Aryavarta and annexed their dominions. All the hill kings were his feudatories. He levied tribute from the kings of Samtata,⁹ Dawak, Kamrupa,¹⁰ Nepal, Kartipur¹¹ and other countries, and subjugated Malawas, Arjunas, Sankanikas, Kakkas, Kharparikas, and other tribes. He restored several deposed rulers to their kingdoms. Devaputra, Shahi, Shahan Shahi,¹² Murand, and Singhala, were his constant attendants and presented their daughters to him. He was exceedingly kind-hearted and charitable and spent whole days in helping the poor and the distressed. He was proficient in song and music and a reputed king of poets.

Other inscriptions show that he had many sons and grandsons and that he performed the horse-sacrifice which had long remained in abeyance. The gold coins of Samudragupta describe his various deeds and

¹ Kerala, the strip of land between the sea and the Western Ghats, north of the Kaveri.

² Pisthapuram in the Godavari district, Madras.

³ Kottoor, probably an old city in Coimbatore district. According to some, it lies 12 miles S. S. E. from Mahendragiri.

⁴ Erandpalla, possibly Erindol in the Khandesh district of the Bombay Presidency.

⁵ Kanchi, the famous town of Conjeeveram in Madras.

⁶ Vengi, a kingdom between the rivers Godavari and Krishna, on the east coast.

⁷ Palakka, possibly Palaghat in Malabar.

⁸ The forest to the north of the Vindhya mountains.

⁹ Samtata, the country between the Ganges and the Brahmaputra, comprising Jessore and other modern districts.

¹⁰ Kamrupa, a part of Assam.

¹¹ Kartipur probably included the districts of Garhwal and Kamaun.

¹² Devaputra, Shahi, and Shahan Shahi were titles of Kushan kings.

appear to be imitations of the coins of Kushans who were his predecessors.

"Before he passed away, he did his best to secure the peaceful transmission of the crown by nominating as his successor from among many sons, the offspring of his queen, Datta Devi, whom he rightly deemed worthy to inherit a magnificent empire."¹

Chandragupta II took various titles, the chief of which are Vikramanka, Vikramaditya, Sri-vikram, Ajit-vikram, Prawari-vikram and Vikramajit. His dominions extended from Bengal to Baluchistan. He put an end to Saka supremacy by conquering the satraps of Gujerat, Kathiawar, Malwa, Cutch, and Rajputana in 450 V.E. and annexing their dominions, and he made Ujjain the capital of his western empire. He was a great patron of learning. Some scholars are of opinion that he has a better claim than any other sovereign to be regarded as the original of the mythical king Vikramaditya who figures so largely in Indian legends. He was a worshipper of Vishnu, but he did not oppress the Buddhists or Jains. The famous iron pillar, standing near the Kutub Minar in the village of Mehrouli, nine miles from Delhi, was originally a flagstaff presented by Chandragupta II to a temple of Vishnu. It was removed from its original position by Anangapal Tomar and set up in its present position. Several gold, silver and copper coins of this emperor have been found and examined. Three inscriptions of his bearing date 82, 88 and 93 of the Gupta era, corresponding to 401, 407, and 412 A.D., have also been found and deciphered.

It was in his reign that the Chinese traveller Fahien came to India. Fahien has noted some facts of ordinary life that tell us something of the state of the country when he was in it. His accounts show that

¹ Early History of India, p. 290.

Chandragupta ruled his empire well and wisely and that the people were happy.

He had two sons by his queen Dhruvadevi, Kumaragupta and Govindgupta.

Kumaragupta succeeded his father and assumed the title of Mahendraditya. Coins of gold, silver and copper struck by this emperor, including two silver ones found in Sirohi State, have been examined. The Sirohi coins bear the device of the peacock and are very much defaced. Of the five inscriptions of his time the earliest is dated Gupta year 96 and the latest Gupta year 129. He had two sons, Skandagupta and Purugupta. At the end of his reign he was attacked by the Pushyamitras and possibly killed in the battle which took place. He was succeeded by his son Skandagupta.

Skandagupta followed next and after three months of hard fighting overthrew the Pushyamitras and restored the fortunes of his family. He was later invaded by the Huns but he inflicted a decisive blow on the barbarians.

Three inscriptions of his reign have been found, the earliest of the year 136 and the latest of the year 146 of the Gupta era. Some of his gold and silver coins bear the figure 60 which possibly represents Gupta year 160, the figure in the place of the hundreds having been omitted. His capital seems to have been Ajodhya. At the close of his reign, the Huns again poured into the Punjab, and overwhelmed Skandagupta.

He died shortly after, and with him the Gupta empire broke to pieces. His general, Bhattarak, founded a new kingdom in Vallabhipur in the east of the peninsula of Surashtra (Kathiawar), while his brother Purugupta succeeded him as the sovereign of

the country, including Behar and Bengal, and one Budhagupta, whose relationship to Skandagupta is not known, was ruler of his dominions from Malwa and Rajputana to the Gangetic valley. Buddha Gupta was defeated by the Hun king Toramana, who annexed the greater part of his dominions. One inscription of his reign has been found and this is dated Gupta year 165. The next inscription, of Gupta year 191, records the name of Bhanugupta. Bhanugupta seems to have occupied a dependent position, subordinate to the Hun ruler. In the east of India, Nar Singh Gupta succeeded Purugupta, and he in turn was succeeded by Kumar Gupta II, after whom the powerful Raja, Harsha Vardhan of Thaneshwar, overran all Northern India and the Gupta Empire came to an end.

CHAPTER IV

HUNAS (HUNS)

The Hunas were a tribe of nomads, inhabiting Central Asia. They are called Yun Yun, Yethelato or Yeth by the Chinese, Unnoi, Lukoi Unnoi (White Huns) and Ephthalites by the Greeks, Hunk by Armenians and Huna, Swet (white) Huna or Sit Huna by Sanskrit writers. They are styled Mlekshas in Sanskrit books, but stone inscriptions record their marital connections with Rajputs.

About the year 420 of the Christian era, a horde of White Huns, who had settled in the Oxus valley, invaded the Sasanian kings of Persia, and having defeated Yazd Jurd II (438—57 A.D.) and Pheroz (457—84 A.D.), annexed the greater part of Iran. They next crossed the Hindukush Mountains, overthrew the Kushan king of Kabul and advanced towards India. The Chinese traveller Sang Yu, who visited Gandhara, the country which included the eastern part of Afghanistan and the western part of the Punajab, says:—"The ruler of the country is an Ephthalite; he is a great warrior, the Huns have conquered Gandhara and made Laelih their sovereign. The present ruler is the third of the line." Laelih was possibly the grandfather of Mihirkula who was ruler of Gandhara in 520.

At the close of Kumar Gupta's reign, or shortly after his death the Hunas invaded the Gupta Empire, but were driven out by Skandagupta. This was probably in the reign of Laelih.¹ After Skanda's death, Toramana, who was probably the son or successor of

¹ According to Mr. Vincent Smith, the name Laelih is purely fictitious and due to a misreading of the Turkish title *tégin*.

Laelih, defeated Bhanu Gupta in the Gupta year 191, and established himself in Malwa and the adjoining countries. He was a very powerful Huna king and his dominions included Gandhara, Punjab, Kashmir, Malwa, Rajputana, and the greater part of the United Provinces. Toramana died shortly after his conquest of Malwa and was succeeded by his son Mihirkula. We learn a great deal about him from the travels of the Chinese pilgrim Hiuen Tsang, Kalhana's *Raj Taringini* and stone inscriptions. His capital was Sakal (Sialkot), in the Punjab. He was a great warrior and had conquered Sindh and other countries. He was at first a Buddhist, but for some reason he became less favourable to their religion and ordered Buddhist preachers to be massacred outright, and the Buddhist cult to be rooted out. Sixteen hundred *stupas* were overthrown in Gandhara alone and thousands massacred. He was a blood-thirsty tyrant and his cruelty became so unbearable that the Indian princes, combining under the leadership of Baladitya (Nar Singh Gupta) and Yashodharman of Malwa, defeated Mihirkula, "who was taken prisoner, and would have forfeited his life deservedly, but for the magnanimity of Baladitya, who spared the captive, and sent him to his home in the north with all honour."¹

The Hunas thus lost Malwa and Rajputana but seem to have long remained masters of Kashmir and Gandhara, as even after this defeat, they appear to have been fighting for the supremacy in India with Prabhakar Vardhan, Rajya Vardhan, and Harsha Vardhan of the Bais dynasty, with Raja Karan Haihaya (Kalchuri), Sindh Raj Parmar and Kakkal Rathor (Karkaraj II). There is no Huna kingdom now, and the race appears to be extinct, though a class of Kunbis in Sirohi still

¹ Early History, p. 318.

attach the suffix Huna to their names and appear to be their Indianised descendants.

Hunas plundered a Persian treasury in the fifth century of the Christian era and brought the wealth to India. This action introduced Sassanian coins which were equal in size to the imperial rupee but thinner, had the face of the sovereign with a motto on the obverse and a high altar with fire burning and the figure of a man on each side on the reverse. The Hunas also issued coins of the same shape; and in the eleventh century of the Christian era, after the destruction of their kingdom, similar coins of silver and copper, but without the motto, were made and circulated in Gujerat, Malwa and Rajputana. These coins eventually deteriorated and became so clumsy that the king's face began to be considered a donkey's hoof, and the coins became known as *gadhiya*, though they had nothing in common with *gadha* or the ass. Various kinds of Gadhiya coins, silver and copper, have been found in Sirohi State and are known as Gadiyan.

CHAPTER V

Bais

The most famous monarch of the Bais dynasty was Harsha Vardhan, also known as Sri Harsha and Siladitya. He ruled over the whole of Northern India from the Narbada to Nepal and the State of Sirohi must have been included in his dominions. The following compilation has been taken partly from the accounts of the travels of the Chinese pilgrim Hiuen Tsang. Other information has been gathered from the Harsha's copper-plate grants and also from Bana's *Harsha Charita*.

Pushyabhuti was Raja of Thaneshwar and a great votary of Siva. His son was Nara Vardhan who had Rajya Vardhan by his queen Vajrini Devi. Rajya Vardhan was a votary of the Sun-god and begat through his queen Apsara Devi, a son named Aditya Vardhan, likewise a Sun-worshipper. He was followed by Prabhakar Vardhan, son of his wife Mahasena Gupta. All the Rajas down to Aditya Vardhan are styled Maharajas, which shows that they were only dependent princes and not independent rulers.

It is not till we come to Prabhakar Vardhan, that we find the surnames of Parambhattaraka and Maharajadhiraj, showing that he was probably the first to assert independence. In the inscription he is said to be the subjugator of many kings, and in the *Harsha Charita* he is recorded as the conqueror of Gandhara, Sindh, Malwa and Gurjara. He was a great votary of the Sun-god and used to recite the *Aditya Hridaya* every day. By his queen Yashomati, he had two sons Rajya Vardhan and Harsha Vardhan, and a daughter Rajyasri.

Rajyasri was married to Grihya Varman, king of Kanauj, son of the Maukhari Avanti Varma.

This Grihya Varman was killed by the king of Malwa, who cruelly misused the princess, 'confining her like a brigand's wife, with a pair of iron fetters kissing her feet,' at Kanauj.

In the meantime, Prabhakar Vardhan died and was succeeded by his son Rajya Vardhan. At the time of his father's death, Rajya Vardhan was fighting against the Hunas in the north. He defeated them but was wounded and went in this condition to Thaneshwar, and recollecting the love which his father bore to Harsha, determined to give the kingdom to his younger brother, and to become a Buddhist monk. Harsha Vardhan refused the kingdom and expressed a like wish to become a recluse. While a decision was pending between the brothers, intelligence was received of Rajyasri's sad fate. Rajya Vardhan at once started with a force of ten thousand cavalry and conquered Malwa. He put in prison all the feudatory chiefs and plundered his enemy's property bringing with him elephants, horses, gems, ornaments of the queen, and the insignia of royalty.

Rajya Vardhan was, however, treacherously murdered in 664 V.E. by Sasanka of Bengal who had inveigled him by fair promises to a conference.¹

In the copper-plate inscription of Harsha, Rajya Vardhan is styled Parama Saugata or the great Buddhist monk, a conqueror of Deva Gupta and other rajas, and described as giving his life in the enemy's house. Deva Gupta was probably that king of Malwa

¹ Early History, p. 337.

who had killed Grahya Varman and imprisoned Rajyasri.

Rajya Vardhan's successor was Harsha Vardhan, his brother. His first resolve was to pursue his brother's murderer and to recover his widowed sister. With the consent of his generals, Sinhanad and Skandagupta, he sent a circular letter to all the rajas telling them either to accept his allegiance or to be prepared for war, and leaving his capital with the deliberate purpose of bringing all India 'under one umbrella,' he encamped with a large army on the banks of the Saraswati. Here Hansa-Vega, an ambassador of Raja Bhaskar Varman of Prag-Jyotish (a place now in the Rajshahi district of Bengal) presented to him a message stating that Bhaskar Varman prayed for his friendship. Harsha accepted the request and asked Bhaskar Varman to appear in his presence.

After many marches he was met by his minister Bhandi, who had brought the booty from the successes resulting in Malwa, and who informed him that Rajyasri had managed to escape, and had fled to the Vindhya mountains. Harsha immediately despatched Bhandi to punish the king of Bengal and himself started toward the Vindhya jungles, where he found his sister and proceeded with her to Yashtigraha.

After thirty years of hard fighting, he subjugated the entire country from Kashmir to Assam and from Nepal to the Narbada. He tried to subdue the Deccan also but he was driven back by the Chalukyan king Pulakesin II of Badami. He had his seat of government at Thaneshwar, as well as at Ujjain.

Hiuen Tsang, the Chinese pilgrim, who made a long stay in Harsha's court, wrote :—"The king Harshvardhana had vowed not to eat with right hand till he

had punished his brother's enemies and subjugated the neighbouring kingdoms." With a force of five thousand elephants, twenty thousand cavalry, and fifty thousand infantry, "he went from east to west, subduing all who were not obedient; the elephants were not unharnessed nor the soldiers unhelmeted,"¹ "and in six years made himself master of the five Indies (Punjab, Sindh, Central India, Bengal and Gujerat). His military resources were so increased that he was able to put in the field 60,000 war elephants and 100,000 cavalry."² He sheathed his sword only after thirty years, after which he seems to have determined to follow the example of Asoka in the Government of his vast dominions. He busied himself in propagating the teaching of Buddha and enforced the prohibitions against the destruction of animal life. Rest-houses were built along the roads and provided with food and drink; and at each a physician was stationed to supply medicines to such as required them. Every five years, he convened an assembly of religious men, where Brahman priests and Buddhist monks argued in favour of their respective religions with the emperor as the umpire; and at the close of the meeting, he distributed all the money in his treasury amongst them. He rewarded those who did well, punished the evil-doers, patronised the learned and listened to the teachings of the holy men. In 701 V.E., he performed another imposing ceremonial at Allahabad, a description of which we find in Hiuen Tsang's Travels. This assembly was attended by twenty vassal kings.

Harsha was not only a great warrior but a scholar and an author of reputation. His plays, the *Naganand*

¹ Early History of India, p. 339.² Ibid.

and the *Priyadarshika*, are still considered fit to rank among the best works of the Indian theatre. He was an accomplished painter and calligraphist as is evidenced in his signature in a grant found in Banskhera. He was a great patron of learning and the famous Bana was the literary ornament of his court. Bana has immortalised his patron in a historical romance called the *Harsha Charita*. Bana was also the author of the first half of the romance *Kadambari*, which was completed after his death by his son Pulinda (Pulin) Bhata. Dandi of the *Dasakumaracharita*, Mayura of the *Suryashataka*, and Divakar of the *Matanga Divakar* are also mentioned in Rajashekara's *Suktimuktavali* as having attended Harsha's court and shared his munificence. The Jain poet, Matungacharya, author of the *Bhaktamara*, is also believed to have been a contemporary of Harsha.

He was crowned in 664 V.E. (606). He started an era of his own from the date of his accession and this era lasted for 300 years.

From Hiuen Tsang's writings it also appears that Harsha had a son, whose daughter was married to Raja Dhruvabhatta of Vallabhi in Kathiawar, but the son seems to have predeceased his father. He was a Saiva in the beginning of his reign but subsequently Buddhist doctrines held the chief place in his affections. He also maintained diplomatic intercourse with the Chinese Empire, and in 461 A.D. sent a Brahman envoy to the Emperor of China. The envoy returned in 645 A.D. accompanied by a Chinese mission. In 647 A.D. another mission was sent from China with Wang Hiuentse at its head, but before it reached India, Harsha was dead and his general Arjuna had usurped the throne. Arjuna looted the mission and killed the

soldiers of the escort. Wang Hiuentse, however, managed to escape to Nepal, but came back with an army of Tibetans and Nepalese. Arjun fled but afterwards offered battle, in which he was defeated and taken as a prisoner to China. Such was the sad end of the empire established by Harsha. There is no connected history of his dynasty after his death. Baiswara in Oudh is now the domicile of Bais Rajputs of whom the Tilokchandis consider themselves the noblest.

CHAPTER VI

CHAORAS

In the histories of Gujerat compiled after the twelfth century of the Vikram era, mention is made of Chapotkatas, a word which means "powerful bowmen." The copper-plate grant of the Solanki Raja Pulakesin (Avanijanashraya) of Lat, dated Kalachuri era 490 (739 A.D.), mentions the Chaotakas, a word which has a close phonetic resemblance to Chapotkatas. It may be noticed that the word Chapa occurs in both.

Brahmagupta compiled his *Brahmasphut-siddhanta* in Saka 550 (628 A.D.). Vyaghramukha of the Chapa clan was then ruling in Bhinmal (in Marwar). Dharnivarah of the Chapa clan and a feudatory of the Parihar Raja Mahipal of Kanauj was ruler of a part of Kathiawar in 971 V.E. (913). This has led some scholars to infer with good reason that Chapa and Chapotkatas are synonymous terms. We find some account of Chaoras in *Prabandha-chintamani*, *Sukrit-sakirtan*, *Vicharasreni*, and other books, but the origin of the race is uncertain. Tod is of opinion that they were Sakas or Scythians. In modern researches the opinion is advanced that they are Gurjaras, though the Chaoras themselves claim to be a branch of Parmars.

In the copper-plate grant of Dharnivarah, the origin of Chaoras is thus described :—"The earth bowed down to Shankara and submitted that when he was absorbed in meditation Asuras (démons) became troublesome. Siva thereupon produced a warrior capable of defending the world from his bow (*chāpa*). He was, therefore, called Chapa and his race was named after him." From this story we can only infer that the founder of the race

was Chapa (*chānpa*) and in course of years his descendants began to be styled Chaoras.

The Chaoras of Bhinmal had included Sirohi in their dominions. A stone inscription dated 682 V.E. (624) of the time of Raja Varmalat found in Vasantgarh mentions his feudatory Rajjila, son of Vajrabhattasatyasraya, as being ruler of Arbuda Desha. The inscription does not say to what race Varmalat belonged or what country he governed; but the famous poet Magha, who was a native of Bhinmál, writes in his *Sisupalabadha* that his grandfather Suprabhadeva was the chief minister of Raja Varmalat, possibly a ruler of Bhinmal. Brahmagupta also writes that Vyaghramukha was then ruling in Bhinmal in Saka 550 (628). Vyaghramukha thus appears to have been the successor of Varmalat. The Chinese traveller Hiuen Tsang states that Bhinmal was the capital of the territory of the Gurjars.

Nothing is known of the Chaoras of Bhinmal after Vyaghramukha's death.

In 821 V.E. the Chaora king Vanraj founded the city of Anhilpur (Patan) and made it his capital. Here the Chaoras ruled till 1017 V.E. (959) but Sirohi was never included within their dominions.

CHAPTER VII

GUHILOTS

The progenitor of Guhilots was a man named Guhila or Guhadatta, a native of Barnagar (Anandpur in Gujerat). The Guhilots first established themselves in the hilly districts west of Marwar, adjoining Sirohi. They subsequently became masters of the famous fort of Chittor, and appear to have included Sirohi within their dominions. The genealogy of the Guhilots before Hammir as given in *Vira-vinoda* and *Ithiahas Rajasthan* is incomplete and incorrect. A correct list as ascertained from stone inscriptions and other records is given below :—

The founder of the dynasty was Guhila or Guhadatta. He was succeeded in turn by Bhoja, Mahendra, Naga, and Siladitya (Sil). An inscription of this last Raja dated 703 V.E. (645) has been found in Samoli, a village of the Bhomat district of Mewar adjoining Sirohi State. From this we can infer that a part of the present Sirohi Raj was governed by Guhilots and the rest by the Rajas of Abu. This inscription is very important as it modifies considerably the remarks made by Colonel Tod and subsequent writers regarding the first seat of the Mewar Rajas. There were six kings of Valabhipur in Kathiawar bearing the name of Siladitya. The Jains knew only one of them. There was also a famous Raja of Mewar of the same name and this has led Jain writers to identify one with the other, and to concoct the story that the last king Siladitya of Balabhi was attacked by Mlechhas who annexed his kingdom and killed him. His pregnant queen Pushpawati, who had gone on a

pilgrimage to Amba Bhavani, heard the news and remained for some time concealed in the house of a Brahman where her son Guhaditya was born. We are further told that she placed the child in charge of Brahmans and became *sati*, and that Guhaditya, when he grew up, wrested Idar from the Bhils and in course of time overran Mewar which he and his descendants ruled for several years. Relying on this story, Tod assumed that the rulers of Mewar were descendants of Vallabhi sovereigns. This however is not true. We have found a copper-plate inscription of the last Vallabhi king, Siladitya, dated Vallabhi (Gupta) year 447 (766 A.D.). Now the Musalmans destroyed Vallabhi in 826 V.E. (768) or thereabouts, whereas Siladitya Guhila ruled in Mewar 125 years before. Neither the inscription nor copper-plates give any evidence of the Vallabhi origin of the Mewar rulers, and no mention of the fact is made in historical Sanskrit works. All such sources of evidence rather support the theory that the ancestors of the Mewar kings came from Anandpur (Baranagar).

Siladitya was succeeded in order by Aparajit, Mahendra II,¹ Kalbhaja,² popularly known in Mewar as Bapa Rawal, Khumman, Mattata, Bhartribhata, Singha, Khumman II, Mahayaka, Khumman III, Bhartribhata II, Allata, Naravahana,³ Salivahana, Shaktikumar,⁴ Ambaprasad, Shachivarma, Naravarma, Kirtivarma, Yograj, Vairat, Hanspal, Vairi Singh, Vijaya Singh,⁵ Ari Singh, Chaor Singh, Vikram Singh.

¹ A stone inscription dated 718-V.E. of his reign has been found.

² He became a recluse in 810 V.E. He is the reputed conqueror of Chittor.

³ An inscription dated 1028 V.E. of his reign has been found. His queen was a daughter of the Chauhan Jejava.

⁴ Mentioned in an inscription dated 1034 V.E.

⁵ He was married to Shyamal Devi, daughter of the renowned Parmar Raja Udayaditya of Malwa. She bore a daughter Alhandevi, who was married to Raja Jayakarana Dev Haihaya (Kalchuri) of Chedi. The copper-plate grant of Gijaya Singh is dated 1164 V.E.

and Ran Singh also called Karan Singh. It does not appear that they had any concern with Sirohi. The family separated after Karan Singh, the senior branch establishing themselves at Chittor with the title of Rawal, and the junior Rahap obtaining the village of Sisodia, as jagir, and governing it with the title of Rana.

Khem Singh and Samanta Singh succeeded in order as Rajas of Mewar after Ran Singh. Samanta Singh seems to have made an attempt to conquer Sirohi. The inscription in the Vastupal temple dated 1287 V.E. records the battle between Samanta Singh and Prahladandeva, younger brother of the Parmar Raja Dharawarsh. His successors in turn were Kumar Singh, Mathan Singh, Padam Singh and Jaitra Singh. Jaitra Singh was a powerful monarch. He invaded Nadole and destroyed the town. He also fought against Musalmans. The Pattanarayan inscription dated 1344 V.E. records the recovery of Chandravati by the Parmar Raja Pratap Singh after vanquishing Jaitrakarna. It is possible that Jaitrakarna was the same as Jaitra Singh of Mewar.

Tej Singh, Samar Singh and Ratan Singh succeeded Jaitra Singh in turn. In the reign of Ratan Singh, Ala-ud-din Khilji attacked Chittor in 1360 V.E. (1302) and captured the fort. Ratan Singh was killed, and Musalmans occupied the fort. Ratan Singh's descendants established themselves at Dungarpur which they still hold as Rawals. In the same battle Rana Lakshaman Singh of Sisodia also was killed with his seven sons. His grandson Hammir, son of 'Ari Singh, recovered Chittor and re-established the family there. The Rana branch thus became rulers of Mewar.

Kshetra Singh (Khēṭa), Laksha Singh (Lakha) and Kumbhakaran (Kūmbha) succeeded Hammir in order

as Ranas of Mewar. Maharana Kumbha was the greatest king of Mewar. He was not only a warrior but a very wise ruler and a great patron of learning. He established a powerful kingdom in Mewar after conquering Rajputana, Malwa, Gujerat, and other countries. He took the fort of Vasantgarh and some villages of Sirohi Raj. In 1509 V.E. (1451) he built the fort of Achalgarh, the temple of Kumbha-swami, and a tank on Mount Abu. He remitted the toll on pilgrims to Abu. It is also believed that he built the fort of Vasantgarh. A copper-plate inscription of the grant dated 1494 V.E. (1436) records an endowment of some land in the village Churdi (Savarli) of the Ajadhari pargana, which shows that he had by this time made himself master of this part of the country. "Malwa and Guzerat had attained considerable power when Koombhoo ascended the throne. In the midst of his prosperity, these two states formed a league against him, and in S. 1496 (A.D. 1440) both kings at the head of powerful armies invaded Mewar. Koombhoo met them on the plains of Malwa bordering on his own state and at the head of one hundred thousand horse and foot and fourteen hundred elephants gave them an entire defeat, carrying captive to Cheetore, Mahmood, the Ghilji sovereign of Malwa."¹

At the same time, Lakha also took possession of the fort at Abu.

Kumbha was slain by his son Udai Singh but the Mewar nobles deposed the parricide and seated Raimal, younger son of Kumbha, on the throne. Udai Singh conciliated the neighbouring Rajas whose territories had been annexed by Kumbha by restoring to them their dominions. The portion of Sirohi which had passed

¹Tod's Rajasthan, Mewar, Chapter VIII.

to Mewar was thus transferred to Lakha, and the supremacy of Mewar in Sirohi terminated for ever.

The next important event in the history of Sirohi, so far as the Guhilots are concerned, was the undertaking of Amar Singh II to supply one thousand cavalry for service to the Mogul Emperor, under the terms of the treaty between Amar Singh I and Akbar, in return for the sovereignty of Sirohi. Amir-ul-umara Shayasta Khan tried to get a *firman* from the Emperor to that effect in 1703 A.D. The *firman*, however, remained a dead letter. This was the last attempt made by Mewar to obtain possession of this part of the country.

CHAPTER VIII

PARIHARS

The Parihars or Pratiharas claim to be Agni-kulas (fire-born) originating from the Agni-kunda noticed in the second chapter. Epigraphic evidence is, however, against this contention. The stone inscription dated 900 V.E. of the reign of the Parihar king Bhojadeva, found in Gwalior fort, states that they were descendants of Lakshamana, younger brother of Rama of the Solar dynasty. The inscription at Osian in Marwar tells the same tale. The famous poet Rajshekhar, the teacher (*guru*) of the Parihar king Mahendrapal of Kanauj, who flourished in the tenth century of the Vikram era, calls them Raghubansis or descendants of Raghu, the famous king of the Solar dynasty. Two other stone inscriptions of the ninth and tenth centuries found in Jodhpur State describe the origin of Pratiharas as follows:—

“A Brahman named Harish Chandra had two wives, one a Brahman and the other a Kshatriya. The issue of the Kshatriya mother were denominated Pratiharas.”

Chandbardai is the only ancient writer who has recorded the legend of the Parihars' birth from the fire-pit.

The Parihars first established themselves in Marwar. They subsequently conquered Kanauj and became masters of the country from Sravasti, 160 miles north-east of Kanauj, to the southern part of Kathiawar; and from Kurukshetra on the west to Benares on the east, so that their territory evidently included Sirohi. The following account of the Parihars has been gathered from stone inscriptions and other sources:—

Harish Chandra had four sons by his Kshatriya wife, Bhaddra Bhatta, Kakka, Rajjula, and Dadda. They made themselves masters of the fort of Mandav-yaur (Mandor). Narbhatta, son of Rajjula, seems to have been the first regular raja of the place and was called Pelapeli on account of his strong personal attacks upon his enemies. His elder son remained at Mandor, and the younger Nagabhatta made Medantaka (Merta) his capital. He was also known as Nahara. The stone inscriptions mention the names of Tat, Bhoj, Yashovardhan, Chanduk, Siluka, Jot, Bhiladitya, Kakka, Bauk and Kakkuk. They do not seem, however, to have had Sirohi within their dominions.

In the Mandor branch Kakutstha (Kauk) was the grandson of Nagabhatta. He was succeeded by his younger brother Devaraj, also known as Devashakti, a great votary of Vishnu. He had a son named Vatsraj by his queen Bhuyika Devi.

Vatsraj was the first great king of the Pratihara clan in Marwar. He defeated the king of Gaura (Bengal), but was repulsed by Dhruva Raj Rathor of the Deccan and driven back to Marwar, losing the two white umbrellas which he had taken from the king of Gaura.

His son Nagabhatta by his queen Sundari Devi was a great worshipper of Siva.

Nagabhatta was the greatest of the Pariharas and is still known in Rajputana as Nahar Rao Parihar. He defeated Chakrayudha¹ of Kanauj, deprived him of his throne and transferred the head-quarters of his

¹ It has already been remarked (page 102, *supra*) that there is no connected history of the Bais kings of Kanauj after Harsha Vardhan. The Rajatarangini says that Lalitaditya of Kashmir invaded Kanauj and killed its ruler Yashovarman, believed to be a Maukhari. According to the inscriptions Yashovarman was succeeded by Indra-ayudha and Chakrayudha, both probably Rathors.

government to Kanauj. He defeated the kings of Andhra, Sindhava, Vidarbha, Kalinga, and Gaura, and also wrested hill forts from the kings of Anarta, Malwa, Kirata, Turushka, Vatsa, and Matsya. A stone inscription of his reign has been found and is dated 782 V.E. (724). He was a votary of Devi. His son Ramabhadra by his queen Ishta Devi was a worshipper of the Sun-god, Rambhadra's son by Appadevi, his queen, was the famous Bhojadeva, also known as Adivaraha and Mihira. He was a very powerful monarch whose dominions may without exaggeration be called an empire. He fought against the Rathor king Dharawarsha. A copper-plate grant, dated 900 V.E. (842) found in Daulatpura, a village in the Dindwana district of Jodhpur, records the grant of a village named Siva and the name of Nagabhata, *Yuvaraja*, as the *dutaka* or the representative of the sovereign in making the grant. The following other inscriptions of Bhojadeva have been deciphered:—

One dated 919 V.E. (861) was found in Devagarh on the Betwa in Central India.

Three are in Gwalior, one without date, one dated 932 V.E. (874) and the third dated 933 V.E. (875). One in Pahewa in Karnal is dated Harsha era 276 (882 A.D.). Silver and copper coins so inscribed with the title of Adivaraha are exceedingly common in Northern India, and by their abundance supply evidence of the long duration and wide extension of Bhoja's rule.

Bhoja was succeeded by his son Mahendrapal, also called Mahendrayudha, and by Nirbhayaraja, who was a Devi worshipper like his father. Of his copper-plate grants and two inscriptions, the two copper-plates found in Kathiawar show that his empire extended to the south of Kathiawar which was governed by his

Solanki feudatories. The dramatist Rajshekhara, author of *Karpuramanjari*, *Viddhasalabhanjika*, *Vala Ramayana* and *Vala Mahabharat*, was his teacher (*guru*). He had two sons, the first Bhojadeva I, by his queen Dehanagadevi, and the second Vinayakpal, by Mahidevi.

The elder son of Mahipala succeeded his father with the title of Bhoja II, but his reign appears to have been short, and his half-brother Mahendrapal ascended the throne after him. He is known by various names—Kshitipal, Vinaya and Herambapal. Rajashekhara also appears to have resided in the court of Mahendrapal. He is recorded as the Emperor (Maharaja-dhiraja) of Aryavarta (Northern India) and conqueror of Murala, Mekala, Kalinga, Kerala, Kuluta, Kuntala and Ramatha. He attacked the Rashtrakuta king, Indraraja of the Deccan, but was defeated. The decline of the empire of Kanauj commenced with the close of his reign, and several feudatories asserted their independence. His copper-plate grant, in which he is styled Mahipala, is dated Saka year 836 (914 A.D.) and was found in Haddala, a village in Kathiawar; and there is another dated 988 V.E. (930) in which is his surname Vinayakapal.

In the stone inscription dated 974 V.E. (916) he is called Mahipal. He had two sons Devapal and Vijayapal.

The next king Devapal appears to have been living in 1016 V.E. (958). He was succeeded by Vijayapal whose name appears in a stone inscription dated 1016 V.E. found in Rajorgarh in Alwar State. Vijayapal was succeeded by his son Rajyapal. It was in his reign that the famous Sultan Mahmud of Ghazni invaded Kanauj,

destroyed the temples and looted the city. Ferishta says that the raja of the place tendered his submission and made peace with Mahmud. "The pusillanimous submission of Rajyapal incensed his Hindu allies, who felt that he had betrayed their cause. His fault was sternly punished by an army under the command of Vidyadhar, heir-apparent of the Chandel King, Ganda, supported by the forces of his feudatory, the chief of Gwalior, which attacked Kanauj in the spring or summer of A.D. 1019 soon after the departure of Sultan Mahmud and slew Rajyapala."¹

Trilochanpal appears to have been next king, and was followed by Yashapal whose name is recorded in a stone inscription of 1093 V.E. (1035). His diminished kingdom seems to have been wrested from him by the Gahrwar Rathor Chandradeva, who thus became master of a part of the Parihar empire.

¹ Early History, p. 383.

CHAPTER IX

SOLANKIS

The Solankis likewise trace their origin to the sacrificial fire-pit on Mount Abu, whence their ancestor Chaulukya was produced by Brahma. In historical works, and in copper-plate and stone inscriptions they are, however, sometimes called Chandravanshis, and sometimes described as having been produced from the hollowed palm (*chulluka*) of Brahma. It also appears that they originally belonged to Ayodhya whence they migrated into the Deccan and thence to Gujerat, where they established themselves at Anhulwara (Patan). They held sway over Abu for about three hundred years. A brief history of the Solankis of Gujerat is therefore given below.

Raja Jai Singh is believed to have been the founder of the Solanki kingdom in the Deccan. One of his descendants, Mulraj I, son of Raji, established himself at Anhulwara after killing the Chawra Raja Samant Singh, who, according to Jain writers, was his own uncle. He extended his dominions to the north of Gujerat, and invaded the Parmar king Dharanivarah of Abu. The Abu king fled and took refuge with the Rathor prince Dhawal of Hathundi. The Abu chiefs were eventually forced to submit to the Solankis of Gujerat. The aggressions of Mulraj alarmed the Chauhan king, Vighraja II of Sambhar, who attacked him. Mulraj was defeated and fled to the fort of Kanthadurga (Kanthkot in Cutch). It is said that Barap, a general of the Solanki king Tailap of Kalyan, to whom Tailap had granted the *jagir* of Lat, also joined in this attack on Mulraj but was killed in the battle. Mulraj also attacked the

Yadava king Graharipu of Sorath (South Kathiawar) who, although assisted by the Jadeja (Yadava) Raja Lakha Phulani of Cutch, was defeated and taken prisoner, and Lakha was killed. The *Dwyasraya* of *Hemacharya* says that the Abu prince who was then in the army of Mulraj distinguished himself in this battle. Mulraj constructed a large Siva temple called the Rudra-mahalaya in Sidhpur, and invited a large number of Brahmans from distant lands to settle in his dominions, and granted them many villages. Mulraj ruled from 1017 to 1052 V.E. (961 to 996) and was succeeded by his son Chamundraj. According to *Kumarpal Charita*, Chamundraj killed the Parmar Raja Sindhuraj of Malwa in battle, and thus seems to have laid the foundation of a bitter and lasting enmity between the Solankis of Gujerat and the Parmars of Malwa. He was a man of licentious habits, and his sister Vavini (Chachni-devi) deposed him and placed his son Vallabhraj on the *gaddi*. Chamunda's reign lasted from 1052 to 1066 V.E. (996 to 1010). He had three sons, Vallabhraj, Durlabhraj and Nagraj.

Vallabhraj ruled for only six months. He set out to invade Malwa but fell ill on the way and died. His younger brother, Durlabhraj, succeeded him and ruled for twelve years from 1066 to 1078 V.E. (1010 to 1022). He was married to Durlabhdevi, sister of Mahendra, the Chauhan Raja of Nadole. His successor was his nephew, Bhimdeva, son of his younger brother Nagraj.

Bhimdeva I was a man of extraordinary valour. His feudatory Raja Dhandhuk Paramar of Abu displeased him by his disobedient conduct, whereupon Bhim sent his general Vimalsah Porwar to punish him. Dhandhuk went over to the Paramar Raja Bhoj of Malwa who was then living in the famous fort of Chittor,

Vimalsah persuaded Dhandhuk to leave Chittor and effected his reconciliation with Bhimdeva. Vimalsah afterwards built, at a cost of many crores, the Vimalvasahi of Adinath in Delwara which has already been described.¹ Bhimdeva invaded Raja Hammuk of Sindh and defeated him, but during his absence, Kulachandra, a general in the army of the Parmar Raja Bhoj of Malwa, attacked Anhulwara and looted the city. Bhimdeva retaliated by attacking Malwa. Bhoj, however, fell ill and died. It was in his reign, in 1080 V.E. (1024), that Mahmud's expedition was directed against the famous temple of Somnath on the sea-shore in the south of Kathiawar. This temple he destroyed. Bhim ruled for forty-two years from 1078 to 1120 V.E. (1022 to 1064). He left two sons Khemraj and Karan, of whom Karan succeeded him.

"Kurrun, one of the most renowned Rajpoots who ever sat upon a throne, succeeded his father, in prejudice of his elder brother, in S. 1111 (A.D. 1055). Amongst his many exploits, he completely subjugated the Koli and Bhil tribes, slaying Assa-bhil, styled the *Pillipati*, lord of one hundred thousand bowmen."² He reigned from 1120 to 1150 V.E. (1064 to 1094). He espoused Milandevi, daughter of Arikesar, lord of the Carnatic, who bore him the celebrated Sid-raj, the glory of Anhulwara.

In the reign of Sid-raj Jey Singh, which lasted for half a century, "Anhulwarra attained its utmost splendour. He held sway over eighteen distinct kingdoms, either by inheritance or conquest, and was justly entitled to the appellation conferred on him in the *Charitra*, of 'the most mighty of all the princes of his

¹ Page 57 supra. ² Tod's Travels, p. 173.

time.' ”¹ During his absence on a pilgrimage to Somnath, Narvarma, the Paramar Raja of Gujerat, invaded Malwa. Jey Singh retaliated by attacking Malwa and putting Yashovarma, son of Narvarma, in prison. He also invaded the Chandel king Madanvarma of Mahoba but the result of his expedition is not known with certainty. He invaded Sorath, defeated its king and established an era of his name which was current for a long time under the name of Sinha Samvat. He also subjugated Barbaras and other forest tribes. He was a very popular and just king, a patron of learning and of Jains. He died in 1199 V.E. (1143) and was succeeded by Kumarpal, son of Tribhuvanpal, a grandson of the elder brother of Karan.

Kumarpal was the most famous Solanki king of Anhilwara. His career, however, before succession was one of extreme distress. Sid-raj wanted to kill him, but he escaped in disguise and assumed the garb of an itinerant mendicant till his succession to the throne. He invaded Arnoraja, the Chauhan king of Ajmer, and annexed the kingdom. Kumarpal was a great conqueror and an expert in the arts of peace and war. The boundaries of his kingdom extended far and wide, a large part of Rajputana coming under his sway. He was converted to the Jain religion by Hemacharya and the Jains therefore are loud in his praises. He ruled for thirty years and was succeeded in 1230 V.E. (1174) by his nephew Ajaipal, son of his elder brother.

Ajaipal was a great persecutor of Jains and was killed by his own door-keeper in 1233 V.E. (1177). His son Mulraj II succeeded him and ruled from 1233 to 1235 V.E. (1177—1179). This king is sometimes

¹ Tod's Travels, p. 174.

called Bal-mulraj because he came to the throne in his childhood. Sultan Shahab-ud-din Ghorî invaded Gujerat in his reign, but in the battle at the foot of Mount Abu the Sultan was wounded and compelled to retire. Persian historians say that the battle was fought in the reign of Bhimdeva. The reason for the statement appears to be that Mulraj died shortly afterwards and Bhimdeva succeeded him.

Bhimdeva II was the next king of Gujerat. "In the contemporaneous annals, he had the distinctive prefix of *Bhola*, which means simpleton, fool, or madman. The Rajput annalist, instead of applying numerals to distinguish princes of the same name, has recourse to some characteristic epithet. It is only from the Chohan Annals that we gather anything regarding Bheemdeo, who, if *Bhola*, would have been the third 'madman' in succession on the royal cushion of the Balharas, a circumstance sufficient to sink the most powerful monarchy, even had all their predecessors been Solomons."¹ The natural result was that his ministers and feudatories wrested from him the greater part of his dominions, and Solanki Jai Singh ousted him from the throne of Anhilwara. Arnoraj, son of Rana Dhaval of the Baghela branch of Solankis, came to the help of Bhim, and Jai Singh was driven out. Lavan Prasad, son of Arnoraj, also remained faithful to him.

Kutub-ud-din Aibak seems to have invaded Gujerat in his reign. He was opposed by the Paramar king Dharavarsh and other feudatories with a large army. The Hindus, however, suffered a severe defeat and Gujerat was plundered. Bhimdeva II ruled from 1235 to 1298 V.E. (1179 to 1242).

¹ Tod's Travels, p. 193.

Tribhuvanpal succeeded Bhimdeva II. It is not clear what relation he bore to Bhimdeva. About the year 1300 V.E. (1243) he was deposed by the Baghela Bisaldeva, who usurped the throne of Anhulwara. The descendants of Tribhuvanpal then migrated to Sirohi where they held the villages adjoining Malka Magra. Having quarrelled with Maharao Lakha, they were compelled to leave Sirohi and went to Marwar.

Bisaldeva I made himself master not only of the territory owned by the Solankis but of Dholka in Gujerat as well.

The Bhats describe the origin of the Baghela branch of the Solankis as follows:—

“Sid-raj Jai Singh had seven sons, the eldest of whom was Bagh Rao (Vyaghra Deva). His descendants are therefore styled Baghelas.”

The stone inscription in the Chittor fort of the time of Sid-raj's successor Kumarpal, and the history of the Solankis of Gujerat show that Sid-raj had no son, and that the kingdom consequently devolved on Kumarpal, a descendant of the eldest son of Bhimdeva I. The story of the Bhats is therefore not true. On the other hand, we find in the history of the Solankis family, that Dhavala, a scion of the second branch of the Solanki family, was married to Kumarpal's mother's sister and Arnoraj (Anak) was the issue of the union. Anak served Kumarpal very faithfully and was in turn granted Vyaghra Palli (Baghel), and his descendants were therefore called Baghelas. This seems to be more reasonable than the story told by the Bhats.¹ Arnoraj's successor was Lavan Prasad. He was a brave ruler

¹ Tod gives a different account of the origin of Baghela in his “Travels in Western India,” p. 191.

and had under his control not only Vyaghra Palli but also Dholka and Dhandhuka. He was a minister to Bhimdeva II and when, in the reign of this king, Gujerat was invaded by the Paramar Raja Subhat Varma (Sohad) of Malwa and the Jadava Raja of Singhan of the Deccan, he was commander of the Gujerat forces. His son Vir Dhawal was also a great warrior and conquered the kings of Vamanasthali or Kathiawar, Bhadreswar or Cutch and Godhara. The brothers, Vastupal and Tejpal, Porwar Mahajans, were his ministers. These brothers as we have already shown spent millions in erecting Jain religious buildings. The Lunvasahi temple in Delwara near the temple of Vimalsah was built by Tejpal in 1287 V.E. (1230) at a cost of many crores, and named after his son Lun Singh. The Porwar brothers did much for the prosperity of the country under Vir Dhawal. Lavan Prasad had three sons, Viram, Bisaldeva and Pratap Mal. Of these the second was installed on the *gaddi* by the minister Vastupal in V.E. 1300 (1244).

Bisaldeva II was a warrior like his father. About the year 1300 V.E. (1244) he defeated Raja Tribhuvantpal of Anhulwara and fought against the kings of Mewar and Malwa. His rule lasted until V.E. 1318 (1262).

Arjundeva, son of Pratap Mal, younger brother of Bisaldeva II, succeeded him. A stone inscription of this ruler forms one of the slabs in the pavement of Gopalji's temple in Ajari of Sirohi State. This would show that the Paramars of Abu were subject to the jurisdiction of the kings of Gujerat.

Sarangdeva (V.E. 1331—1353), was the son of Arjundeva. A stone inscription of his time dated 1356 V.E. (1299) appears in a wall of Vimalsah's temple.

Karnadeva, son of Sarangdeva, is known in Gujerat as Karan Ghela.¹ In 1356 V.E. (1299) Gujerat was invaded by Ullugh Khan,² a brother of Alauddin Khilji and Nasrat Khan Jalesari. Karnadeva fled and found refuge in Devagarh, which was then ruled by Raja Ram Deva, and the Solanki kingdom thus ended.

¹ Ghela in Gujerati means mad.

² There is some difference of opinion regarding the date of Ullugh Khan's expedition. *Mirati Ahmadi* says that it was in 696 Hijri (1297 A. D.), whereas *Taziatul Amasir*, *Tarikh Alafi* and *Tarikh Feroz Shahi* give Hijri 698 (1299 A. D.) as the date; Jinaprabh Suri, the author of *Tirtha Kadellfa*, who is a more reliable recorded with the latter.

CHAPTER X

PARAMARS

The origin of the Paramars is thus described in stone inscriptions as well as in the *Navasahasankacharita* of the poet Padmagupta (Parimal):—"The rishi Vasishtha lived on Mount Abu. His cow Nandini was carried away by Viswamitra, son of Raja Gadhi. Vasishtha was incensed, recited a mantra and threw an oblation in his fire-pit (Agnikunda), from which forthwith a warrior appeared who destroyed the enemy's forces and brought back the cow. Vasishtha was pleased and gave the warrior the title of Paramar or 'the slayer of foes.' His descendants became famous in the world as Paramars." The fire-pit myth leads some scholars to infer that the Paramars had been converted to Buddhism and were subsequently purified by Brahmans, their purification by fire giving them the surname of Agnikulas. The myth seems to express the historical truth that the four clans named are related, and that all arose in Southern Rajputana; and further, as Mr. Crooke justly observes, it "represents a rite of purgation by fire, the scene of which was in Southern Rajputana, whereby the impurity of the foreigners was removed and they became fitted to enter the Hindu caste system."¹ Some believe them to be Gurjaras. In the Patanarayan inscription the name of the man born from the fire-pit is Dhaumraj, and in others he is Dhumraj.

As *dhuma* means smoke it seems that the fire-pit story was concocted afterwards to accord with his name.

The Paramars of Abu ruled over the part of the country round about the hill including a portion of

¹ Early History, p. 412.

Sirohi, Marwar, Palanpur and Danta. The following brief history of the race has been gathered from inscriptions and other sources.

The first king of the race and the founder of the dynasty was Dhumraj, but his date is uncertain. A descendant of Dhumraj is mentioned in an inscription found in Keradu in the Malani district of Marwar. The date of the inscription is 1218 V.E. (1161) and the name of the king is Sindhuraj who is said to have been Maharaja of Marumandal or Marwar. A stone inscription affixed to the gate of the *topkhana* in the Jalore fort, dated Asadh S. 5, 1174 V.E. (1117), shows that Melardevi, queen of the Parmar Raja Bisal of Jalore, presented a golden dome to the temple of Sindhurajeshwara there. This leads us to infer that the temple was built by Sindhuraj and that the Paramars were then ruling in Jalore. Sindhuraj was succeeded by Utpala.

In the Vasantgarh inscription the genealogy of Paramars is reckoned from Utpal. Utpala was succeeded by his son Aranyaraja and his successor was his son Krishnaraja who in turn was succeeded by his son Dharnivarah.

We have already seen that Mulraj,¹ son of the Solanki Raja, wrested Anhulwara from its last king Samant Singh, and made an attempt to extend his dominions to the north. He attacked Dharnivarah who fled and found shelter with the Rathor Raja Dhaval of Hathundi, a place at some distance from Bijapur in the Godwar district of Marwar. This is proved from a stone inscription dated 1053 V.E. (996) of the time of Raja Dhaval Rashtrakuta

¹ A copper-plate grant of Mulraj dated Magh S. 16, 1051 V. E. (995), records the gift of a village named Varnak in the Satyapur (Sachor) *ilaka* of Marwar which shows that he was then ruler of the territories north of Gujerat as far as Sachor.

(Rathore) found in Bijapur. The Paramars of Abu thus became feudatory to the Solankis of Gujerat. Mulraj ruled from 1017 to 1052 V.E. (961—996) and this incident must have happened between those dates.

Mahipal, son of Dharnivarah, succeeded him. He is also called Devaraj in a stone inscription dated 1059 V.E. Mahipal's son and successor was Dhandhuk. He incurred the displeasure of the Solanki Raja Bhimdeva of Gujerat and went over to the Paramar Raja Bhoj of Dhara in Malwa then residing in the fort of Chittor. We have already seen how Vimalsah was sent to Abu and how he effected a reconciliation between Bhimdeva and Dhandhuk. Dhandhuk had two sons, Purnapal and Krishnaraj, and a daughter Lahini. Lahini was married to Vighraharaj and on becoming a widow went to live with her brother Purnapal. In Vasishthapur (Vasantgarh) she rebuilt the temple of the Sun-god and constructed a stepped well for the convenience of the public. This well still exists and is called Lanavava (Lahinivapi or Lahini's well).

Dhandhuk was succeeded by his son Purnapal. Three inscriptions of his reign have been found. They are :—

- (1) Inscription on a pillar in the beautiful Brahmanaswami temple of the Sun-god in Varman dated Jyeshtha S. 12, 1099 V.E.
- (2) Inscription in the Lanvava in Vasantgarh dated Sravan B. 9, 1099 V.E.
- (3) Inscription in a stepped well in Bhadudgaon (Godwar) dated Katrik B. 5, 1102 V.E.

The Vasantgarh inscription records the genealogy of the family from Utpalraj to Purnapal.

Purnapal's successor was his younger brother Krishnaraj. He was imprisoned by the Solanki Bhimdeva of Gujerat but released by the Chauhan Raja Balaprasad of Nadole, as shown by the inscription dated 1319 V.E. (1262) affixed to the temple of Mata on Sundha, a hill in Jaswantpur district of Marwar. Two inscriptions of his reign have been found in Bhimal (Marwar), one dated Magh S. 5, 1217 V.E. (1061), and the other Jyeshtha B. 12, 1123 V.E. (1066). There is a break here. In the inscription dated 1287 V.E. (1230) in the temple of Tejpal on Abu, and also in the one below the Ashtottarashata Sivalinga in Achaleshwar temple, Dhruvabhata and others followed by Ramadeva are mentioned as having succeeded Dhandhuk. The word "others" shows that there were other rajas of the family whose names are not known. The Keradu inscription gives the names of Sochhraj, Udairaj and Someshwar as rajas. We are inclined to think that after Krishnaraj the family¹ bifurcated, Dhruvabhata, Ramadeva and others holding Abu while Sochhraj, Udairaj and Someshwar ruled in Keradu.²

In both the inscriptions on Abu, Dhruvabhata and Ramadeva appear as successors of Dhandhuk whom we believe to have followed Krishnaraj, though we have not yet been able to trace their relationship to him.

¹ A third branch of the Parmars seems to have established itself in Jalore. An inscription dated Asadh S. 5, 1174 V.E., gives the succession list as follows:—Vakpatiraj, Chandan. Devaraj, Aparajit Vijal, Dharawarsh and Bisal whose queen Melardevi presented a golden dome to the Sindhurajeshwar temple.

² A stone inscription dated Margashir B. 11, 1162 V.E., of the time of Durlabhraj, son of Sochhraj, is engraved on a pillar, in the temple of Mata, in Sangarli, a deserted village two miles from Palri, west of Mount Abu. in Sirohi Raj. If the Sochhraj of this inscription and his namesake in Keradu are identical, we shall have to conclude that Sochhraj succeeded Krishnaraj in Abu, and was succeeded by Durlabhraj. and the Keradu branch separated from Sochhraj. This has still to be confirmed by other evidence.

Ramadeva was succeeded by his son Yashodhawal. A stone inscription dated Magh S. 14, 1202 V.E. (1146) of his reign, styles him Mahamandaleshwar (*Samant* or feudatory). His wife was Saubhagyavatidevi of the Solanki family. He killed Ballal of Malwa, an enemy of the Solanki Kumarpal, as mentioned in the inscription dated 1287 V.E. noted above. Kumarpal appears to have invaded Malwa, and Yashodhawal accompanied him as his feudatory. Yashodhawal left two sons, Dharawarsh and Prahladan.

The poem *Dwyasraya* says that Kumarpal Solanki of Gujerat invaded Raja Ana (Arnoraj of Ajmer) in 1207 V.E. (1150). Raja Vikram Singh was then ruling in Abu and accompanied Kumarpal. Jinamandanopadhya writes in his *Kumarpalaprabandha*, that at the time of battle, Vikram plotted with Ana, but the collusion having been discovered, Kumarpal put Vikram in prison and gave his territories to Yashodhawal his nephew.¹

It appears from one of his inscriptions that by the date 1202 V.E. (1146) Yashodhawal had become a Mahamandaleshwar. Kumarpal invaded Arnoraja's dominion in 1207 V.E. (1150). Hemacharya, a contemporary of Kumarpal, says that Vikram Singh was then ruling in Abu. According to Jinamandanopadhya, Yashodhawal was a Vikram Singh's successor. The inscription on Abu, however, omits the name of Vikram Singh. We are thus forced to the conclusion that Yashodhawal succeeded his father Ramdeva, but was ousted for a time by Vikram Singh. Vikram Singh was in turn

¹ This battle was fought in 1207 V.E. Kumarpal, after defeating Raja Ana of Ajmer, went to the fort of Chittor, and to commemorate his victory, had an inscription engraved in the temple of Sidheshwar. This inscription is dated 1207 V.E. On his way from Chittor to Anhulwara, he had another inscription engraved in Palri, near Morban, in the temple of Mata, in the month of Paush. The date of the expedition must therefore be (*Chaitradi* Sambat) 1207 V.E.

deposed by Kumarpal, and the principality restored to Yashodhawal. If this be true, Vikram Singh could not have reigned for more than three years.

Dharawarsh, son of Yashodhawal, was the most famous of the Paramar princes of Abu, and is still known as Dhar Paramar. He accompanied the Solanki Raja Kumarpal of Gujerat, in his expedition against the Raja of Konkan, and the success of the second expedition is ascribed to the valour of Dharawarsh. *Tajul Maasir*, a Persian book on history, says that in the month of Safar, 593 Hijri (1179 A.D.), Kutub-ud-din Aibak invaded Anhulwara and a great battle was fought at the foot of Abu. Dharawarsh was one of the two generals in the Gujerat army, but the Hindus were defeated. In 1235 V.E. (1178), however, another battle was fought in the same place, in which Shahab-ud-din Ghori was wounded and had to retire. This battle also appears to have been fought by Dharawarsh. One copper-plate and fourteen stone inscriptions of this prince are still in existence. The first of them was found in Kayadran and is dated Jyeshtha S. 5, 1220 V.E. (1163) and the last, dated Srawan S. 3, 1276 V.E. (1219), is engraved on a stone pillar standing on the edge of a small tank at some distance from Makawal. These show that Dharawarsh ruled for at least fifty-six years. Dharawarsh seems to have been a model of strength and valour. The Patanarayan inscription says that Dharawarsh killed three buffaloes with one arrow; and this is graphically expressed on the edge of the Mandakani-kund adjoining Achaleshwar temple on Abu.¹

Dharawarsh had two wives, Singar Devi and Giga Devi, daughters of Chauhan Raja Kelhan. Giga Devi was the chief queen.

Prahladan, younger brother of Dharawarsh, was a brave warrior and a great scholar. His scholarship has been eulogised by the famous poet Someshwar in his *Kirti-kaumudi* and in the *Prasasti* in the temple of Vastupal on Abu. Someshwar also says that Prahladan fought bravely with Samant Singh and his sword saved the life of the Raja of Gujerat. A Sanskrit play called the *Parthaparakramavyayoga* has also been found and shows that he was a poet of no ordinary merit. He founded the city of Prahladanpur which still exists under the name of Palanpur.

Dharawarsh was succeeded as chief of Abu by his son Som Singh. Someshwar states that he had learnt the art of war from his father and had studied literature under the guidance of his uncle. It was during his reign, in the year 1287 V.E. (1230), that the temple of Neminath called Lunavasahi was built by Vistupal, and the village Dabani in Barath pargana endowed for its maintenance. This village is now called Damani, and an inscription dated Srawan S. 5, 1296 V.E. (1239) which has been found here mentions the temple and the names of Tejpal and his wife Anupama Devi.

Four inscriptions of his reign have been found, the first of which is dated Srawan B. 3, 1287 V.E. (1230) and is engraved in Vastupal's temple, and the last, dated 1293 V.E. (1236), is attached to the temple of Devakshatra.

Som Singh in his lifetime made his son Krishnaraj (Kanhara Deva) his Yuvaraja, or prince regent, and gave him the village of Nana for revenue.

Krishnaraj succeeded Som Singh. He was a strong and merciful ruler. His son Pratap Singh defeated Jaitrakarana and recovered Chandravati which had

passed into the hands of others.¹ Probably this Jaitra-karana is the same as Jaitra Singh of Mewar. His Brahman minister Delhan restored the temple of Patanarayan and presented a flagstaff to it as stated in an inscription dated Jyeshtha S. 5, 1344 V.E. (1287).

There is a break after Pratap Singh.² By his time, even, the Chauhans of Jalore had wrested the greater part of Abu from the Paramars. In 1368 V.E. (1371) either at the close of his reign or that of his successor, the Chauhan Lumbha took possession of their capital Chandravati, and the Paramar supremacy in Abu ended.³

¹ A stone inscription found on the site of Kalagira, two miles from Basah, a village in Sirohi State, mentions the name of Maharajadhiraj Alhan Singh and is dated 1300 V. E. It is not clear who this Alhan Singh was. A second inscription dated 1320 V. E. gives the name of Arjundeva, possibly a Baghela.

² The inscription dated Jaishtha B. 1356 V. E., in the Brahmanaswami temple of Barman was engraved in the reign of Maharajkul Vikram Singh. To what race this Vikram Singh belonged is not clear. The title Maharajakul, however, shows that he was of a royal race. Inscriptions of the fourteenth century give this title to Guhilots and Chauhans and is evidently the Sanskrit form of the present Maharawal. The title might have been assumed by Parmars also. Vikram Singh will thus be a successor of Pratap Singh.

³ The chronicles of the Bhats mention "Huna" as the last raja of the race. It is said that his queen Pingala was a model of virtue. To test her fidelity he once went out on a pretence of hunting and after an absence of a few days sent his *pagri* (turban) to his queen with the news that he was dead. Pingala put the turban on her bosom and expired. When the news of her death was brought to the Raja, he went mad with grief and circumambulated the funeral pyre crying "Pingla ! Pingla !" He was persuaded by the famous religious teacher Gorakhnath and became a recluse. The story does not appear to be true.

APPENDIX A (TO BOOK II)

*Translation of Allahabad Posthumous Stone Pillar Inscription of Samudragupta.*¹

(L. 29.)—This lofty column (*is*) as it were an arm of the earth, proclaiming the fame,—which, having pervaded the entire surface of the earth with (*its*) development that was caused by (*his*) conquest of the whole world (*has departed*), hence (*and now*) experiences the sweet happiness attained by (*his*) having gone to the abode of (Indra) the lord of the gods,—of the *Maharajadhiraja*, the glorious Samudragupta,—

(L. 1.)—(Who)—————by his own kinsmen—————
—————;— whose—————

(L. 3.)—(Who)—————
twanging (*of the bow-string*)—————
burst open and scattered—————
dishevelled—————;—

(L. 5.)—Whose happy mind was accustomed to associate with learned people;— who was the supporter of the real truth of the scriptures;—————
—————firmly fixed—————;— who having overwhelmed, with the (*force of the*) commands of the collective merits of (*his*) learned men, those things which obstruct the beauty of excellent poetry, (*still*) enjoys, in the world of the wise, the sovereignty of the fame (*produced*) by much poetry,—————, and of clear meaning ;—

(L. 7.)—Who, being looked at (*with envy*) by the faces, melancholy (*through the rejection of themselves*),
—————

¹ Corpus Inscriptionum Indicarum, Guptas, vol., III.

of others of equal birth, while the attendants of the court breathed forth deep sighs (*of happiness*), was bidden by (*his*) father,—who, exclaiming “Verily (*he is*) worthy,” embraced (*him*) with the hairs of (*his*) body standing erect (*through pleasure*), (*and thus*) indicative of (*his*) sentiment and scanned (*him*) with an eye turning round and round in affection, (*and*) laden with tears (*of joy*), (*and*) perceptive of (*his noble*) nature,—(to govern of surety) the whole world;—

(L. 9.)—Whose————— some people (*were accustomed to*) taste with affection, displaying exceeding great joy when they beheld (*his*) many actions that resembled nothing of a mortal nature; (*and*) whose protection other people, afflicted by (*his*) prowess, sought, performing obeisance,—————;—

(L. 11.)—(*Whose*)————— doers of great wrong, always conquered by his arm in battle,————— to-morrow and to-morrow—————pride————— repentance, with minds filled with contentment (*and*) expanding with much clearly displayed pleasure and affection,—————the spring (?);—

(L. 13.)—By whom,—having, unassisted, with the force of the prowess of (*his*) arm that rose up so as to pass all bounds, uprooted Achyuta and Nagasena —————;—(*by whom*), causing him who was born in the family of the Kotas to be captured by (*his*) armies, (*and*) taking his pleasure at (*the city*) that had the name of Pushpa, while the sun—————the banks—————;—

(L. 15.)—(*Of whom it used to be said*).—“The building of the pale of religion; fame as white as the rays of the moon, (*and*) spreading far and wide; wisdom that pierced the essential nature of things;— calmness—————; the path of the sacred

hymns, that is worthy to be studied; and even poetry, which gives free vent to the power of the mind of poets; (*all these are his*); (*in short*) what (*virtue*) is there that does not belong to him, who alone is a worthy subject of contemplation for those who can recognise merit and intellect? ;”—

(L. 17.)—Who was skilful in engaging in a hundred battles of various kinds;—whose only ally was the prowess of the strength of his own arm;—who was noted for prowess;— whose most charming body was covered over with all the beauty of the marks of a hundred confused wounds, caused by the blows of battle-axes, arrows, spears, pikes, barbed darts, swords, lances, javelins for throwing, iron arrows, *vaitastikas*, and many other (*weapons*);—

(L. 19.)—Whose great good fortune was mixed with, so as to be increased by (*his*) glory produced by the favour shewn in capturing and then liberating Mahendra of Kosala, Vyaghraraja of Mahakantara, Mantaraja of Kerala, Mahendra of Pishtapura, Svami-datta of Kottura on the hill, Damana of Erandapalla, Vishnugopa of Kanchi, Nilraja of Avamukta, Hasti-varman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, Dhanamjaya of Kusthalapura, and all the other kings of the region of the south;—

(L. 21.)—Who abounded in majesty that had been increased by violently exterminating Rudradeva, Matila, Nagadatta, Chandravarman, Ganapatinaga, Nagasena, Achiyuta, Nandin, Balavarman, and many other kings of (the land of) Aryavarta;—who made all the kings of the forest countries to become (*his*) servants;—

(L. 22.)—When imperious commands were fully gratified, by giving all (*kinds of*) taxes and obeying

(*his*) orders and coming to perform obeisance, by the frontier kings of Samatata, Davaka, Kamarupa, Nepala, Kartripura, and other (*countries*) and by the Malavas, Arjunayana, Yaudheyas, Madrakas, Abhiras, Prajunas, Sanakanikas, Kakas, Kharaparikas, and other (*tribes*);—

(L. 23.)—Whose tranquil fame, pervading the whole world, was generated by establishing (*again*) many royal families, fallen and deprived of sovereignty;—whose binding together of the (*whole*) world, by means of the amplitude of the vigour of (*his*) arm, was effected by the acts of respectful service, such as offering themselves as sacrifices, bringing presents of maidens, (*giving*) Garuda-tokens, (*surrendering*) the enjoyment of their own territories, soliciting (*his*) commands, etc. (*rendered*) by the Daivaputras, Shahis, Shahanushahis, Sakas, and Murundas, and by the people of Simhala and all (*other*) dwellers in islands;—who had no antagonist (*of equal power*) in the world;—who, by the overflow of the multitude of (*his*) various virtues adorned by a hundred good actions, rubbed out the fame of other kings with the soles of (*his*) feet;—who, being incomprehensible, was the spirit that was the cause of the production of good and the destruction of evil;—who, being full of compassion, had a tender heart that could be won over simply by devotion and obeisance;—who was the giver of many hundreds of thousands of cows;—

(L. 26.)—Whose mind busied itself with the support and the initiation, etc., of the miserable, the poor, the helpless, and the afflicted;—who was the glorified personification of kindness to mankind;—who was equal to (the gods) Dhanada and Varuna and Indra and

Antaka;—whose officers were always employed in restoring the wealth of the various kings who had been conquered by the strength of his arms;—

(L. 27.)—Who put to shame (Kasyapa) the preceptor of (Indra) the lord of the gods, and Tumburu, and Narada, and others, by (*his*) sharp and polished intellect and choral skill and musical accomplishments;—who established (*his*) title of ‘king of poets’ by various poetical compositions that were fit to be the means of subsistence of learned people—whose many wonderful and noble deeds are worthy to be praised for a very long time;—

(L. 28.)—Who was a mortal only in celebrating the rites of the observances of mankind (*but was otherwise*) a god, dwelling on the earth;—who was the son of the son’s son of the *Maharaja*, the illustrious Gupta, —who was the son’s son of the *Maharaja*, the illustrious Ghatotkacha;—who was the son of the *Maharajadhiraja*, the glorious Chandragupta (I), (*and*) the daughter’s son of Lichchhavi, begotten on the *Mahadevi* Kumaradevi;—

(L. 30.)—(*And*) whose fame,—ever heaped up higher and higher by the development of (*his*) liberality and prowess of arm and composure and (*study*) of the precepts of the scriptures,—travelling by many paths, purifies the three worlds, as if it were the pale yellow water of (*the river*) Ganga, flowing quickly on being liberated from confinement in the thickets of the matted hair of (the god) Pasupati.

(L. 31.)—And this poetical composition,—(the work) of the Khadyatapakika, the son of the *Mahadandandiyaka* Dhruvabhuti, the *Samdhivigrahika* and *Kumaramatya*, the *Mahadandandiyaka* Harishena who is the slave of these same feet of the *Bhattaraka* (*and*)

whose mind is expanded by the favour of constantly walking about in (*his*) presence,—let it be for the welfare and happiness of all existing beings!

(L. 33.)—And the accomplishment of the matter has been effected by the *Mahadandanayaka* Tilabhat-taka, who meditates on the feet of the *Paramabhat-taraka*.

BOOK III

EARLY CHAUHANS

CHAPTER I

ORIGIN

Chauhans claim to be Agnikulas or Fire-born and the mythical account of their origin as given in *Chand Rayasa*, and some other works has already been summarised in Book I. For a more detailed account, the curious reader is referred to Tod's *Rajasthan, Haravati*, Chapter I. According to another version, the three that were first created all failed to subdue the demons, and it was left to the Chauhans, single-handed, to kill and disperse them. "Chauhan was originally four-armed like Vishnu, whence his name Chauhan. The gods bestowed their blessing upon him, and gave him Macavati-Nagari as a territory. Such was the name of Gurra Mandila in Dwapara or silver-age."

Neither the *Prithvirajaviyaya*¹ nor the *Hammira Mahakavya* makes reference to the fire-pit origin of the Chauhans, nor is mention made of it in any of the one hundred or so stone and copper-plate inscriptions hitherto examined. The following facts also have reference to the myth:—

A stone inscription of Rao Lumbha, the founder of Deora Raj in Sirohi, on the outside of the temple of Achaleshwar, which is dated 1377 V.E. (1320)

¹ A birch-bark MS. in Sarda characters is in the Deccan Library, Poona. The contents of the book are summarised in J. R. A. S., 1913 April number, and the origin of the Chauhans according to this important work as summarised by Mr. Harbilas Sarda is given in Appendix B.

gives the following account of the creation of Chauhans :—

“After the solar and the lunar races were extinct, the Rishi Vatsa deeply meditated and from his deep meditation and the influence of the Moon, a man was born who saw demons on all sides and satisfied Vatsa by slaying them. This man was called Chandravanshi on account of his birth under the influence of the Moon (Chandra).”

Tod in his *Rajasthan* mentions the *gotrochchar* of Chauhans as follows :—

“Sham Veda; Somvansa, Madhooni sacha, Vacha *gotra*, Panchapurwarjunoo, Laktuncari nekas, Chandra-bhaganadi, Brigooneshan Ambaca Bhawani, Balun Putra, Kal Bhiroo, Abu Achileshwar Mahadeo, Chaturbhooja Chauhan.”¹

The Hammir Mahakavya was composed about 1460 V.E. (1402) by Jain Sadhu Nayachandra Suri, of the court of Viram, the Tuar Raja of Gwalior. He says : “Brahma was wandering about in search of a plot of land suitable for a *yajna* (sacrifice). At one point the lotus flower (*pushkara*) which he held in his hand dropped to the ground. He considered this spot as the most suitable and performed his *yajna* there. As he was afraid of Rakshasas (demons), he prayed to the Sun-god; whereupon a man, resplendent in glory, descended from the solar sphere and guarded the *yajna*, which was therefore successfully completed. The spot where the lotus fell was thenceforth known as Pushkara, and the man invited from the mansions of the Sun was the Chahaman who by the grace of Brahma became king of kings.”

¹ Tod's *Rajasthan Haravati*, Chapter I. The family priest of the Maharao of Sirohi now pronounces the *gotrochchar* as follows :—स्वच्छ सुवत्सस गोत्र पञ्चप्रवर माध्यन्दिनीय शाखा यजुर्वेद ।

If therefore the Chauhans were believed to be fire-born in the reign of Rao Lumbha, why are they called Chandravanshis? Why does Tod refer to the fire-born as Som (moon) vans (descendants)? If the fire-origin was known when the *Hammir Mahakavya* was composed, what was the necessity for Nayachandra Suri to start a new theory? Why was not their origin from Vasishtha's fire-pit mentioned by him? Why do not the Chauhans have a *Vasishtha-gotra* like the Parmars? We have noted that the fire-origin is not mentioned in any of the hundred inscriptions hitherto deciphered by scholars. On the other hand most of the records call them *Vatsagotras*, as, for example, the stone inscription dated 1226 V.E. (1168) of the time of Chauhan Raja Someshwar, in the village of Bijolian of Mewar State; and the inscription dated 1319 V.E. (1261) of the time of Raja Chachikdeva Chauhan of Jalore in the temple of Devi on the Sundha hill in Marwar. This inclines us to the conclusion that the Chauhans are not descended from Vasishtha nor are they Agnikulas. The question now arises, why are they called fire-born and when was the fire-birth theory first propounded? It was not known to the court poet who composed the *Hammir Mahakavya*, a great work on the history of Chauhans. *Prithviraj Rasau* was written in 1600 V.E. (1542) and contains the first reference to the fire-pit myth. The author did not know the past history of the country. His book may be of great value as a poem but very few of the facts noted by him are historically correct.¹ Chand seems to have been led away by the story of the fire-pit origin of Parmars which he knew, and disseminated it amongst

¹ This is Mr. Ojha's opinion. Hindi scholars still believe that Chand was a contemporary of Prithviraj.

the Chauhans. Raja Arnoraj of Ajmer was a very famous Chauhan ruler and is also known as Ana, Anak, Analdeva, and Agnipal. His descendants were known as Analots or Analvanshis, and as Anala is a synonym for Agni (fire) the author of *Prithviraj Rasan* or some of his predecessors ascribed the fire-pit origin to the race.

CHAPTER II

CHAUHANS OF SAMBHAR

We shall now proceed to summarise the early history of the Chauhans as based on stone inscriptions, copper-plates, *Prithvirajvijaya*, and other authoritative works. The founder of the Chauhan clan of Rajputs is said to have been Cháhmán, who according to the *Prithvirajvijaya* descended from the Suryamandal and is mentioned as belonging to the Solar dynasty of kings. His descendants seem first to have established themselves at Ahichhatra, the capital of the North Panchala, ruins of which can still be seen at some distance from Ramnagar, in the Bareilly district of the United Provinces. A scion of this house was Vasudeva who went over to Shakambhari (Sambhar), the famous salt lake, 53 miles (by railway) north-east of Ajmer. Chauhans were thenceforth known as Shakambharishwaras or Lords of Shakambhari. After Vasudeva came Samant-raj, but it does not appear whether he was Vasudeva's son or even his immediate successor. He was succeeded in order by Jairaj (also called Ajairaj in the manuscript of *Chaturvinshatiprabandha*, found in the library of Anhilwara), Vighraharaj, Chandraraj, Gopendraraj (called Govindraj in *Chaturvinshatiprabandha*), and Durlabharaja. Durlabharaja is said to have fought against Gaudas. His son was Guvaka (omitted in the *Prithvirajvijaya* but mentioned in the Bijolian inscription), who according to the Harsha stone inscription¹ "attained pre-eminence as a hero in the assembly of the prince, Nagavaloka, undoubtedly the Pratihara king Nagabhata of Marwar and Kanauj, whose Buchakala

¹ *Epigraphica Indica*, Vol. II, p. 121, verse 13, No. 26.

inscription is dated 872 V.E. (815) and who died in 990 V.E. (833)."¹ This fact is mentioned in the copper-plate grant of Chauhan Bhartribriddha II. It is dated 813 V.E. (755) and Bhartribriddha appears there as a feudatory of Raja Nagavaloka. Guvaka's successors in turn were Chandraraja II, Guvaka II and Chandanraja who killed the Tuar Raja Rudrain on the battlefield.

Chandanraja's successor was his son Vakpatiraja I, called Vappayaraja in the Bijolian inscription. He was a great warrior and gained one hundred and eighty-eight victories.² He was invaded by Tantrapala whom he defeated and drove back. It is not clear to what race this Tantrapala belonged but he was possibly a Tuar. Vakpatiraja had three sons, Sinharaja, Lakshman, and Vatsaraja. The eldest Sinharaja succeeded his father on the throne of Sambhar, and the second established himself at Nadole and was the progenitor of the present rulers of Sirohi, Bundi, and Kotah. Vatsaraja obtained the *pargana* of Jaipur (not the present Jaipur State) as a *jagir*. Among Sinharaja's successors may be counted Ajayaraj who founded the town of Ajayameru or Ajmer "so full of temples that it fully deserves the name of Meru, the abode of gods"; Anroraja also called Anaka, and Annalladeva who constructed the Anaji lake by filling it with the waters of the river Chandra, which lake (now called the Bandi) is the most beautiful sight of Ajmer; Vishaldeva and Prithviraja "whose brilliant exploits have shed lustre on the Rajput race that still shines undimmed after seven centuries."³ We are concerned, however, with the history of the Sirohi branch and pass on to Lakshman and his descendants.

¹ J. R. A. S., 1913, p. 267.

² J. R. A. S., 1913, p. 268.

³ J. R. A. S., 1913, p. 281.

CHAPTER III

CHAUHANS OF NADOLE

Vakpatiraja's second son, Lakshman, is known in Rajputana as Lakhansi or Rai Lakhansi. From the inscription in Achaleshwar temple it appears that he was also called Manika (Manik Rao). He established a kingdom at Nadole. Tod in his *Rajasthan* says that two inscriptions of his time, one dated 1024 V.E. (967), and the other dated 1039 V.E. (982) were found by him.

Tod says that a branch of the Chauhans settled at Nadole. "The importance of Nadole was considerable, and is fully attested by existing inscriptions as well as by the domestic chronicle. Midway from the founder, in the eighth century, to its destruction in the twelfth, came Rao Lakhun, who in 1039 V.E. (983), successfully coped with the princes of Naehvalla:—

*'Sumcah dos seh onchalees
Bar ekhoula, Patun pyla pol
Dan Chohan agavi
Mewar Dhanni bind bhurri.
Tis bar Rao Lakhun thappi
Jo arumba, so kurri.'*

"Literally: 'In 1039 V.E., at the further gate of the city of Patun, the Chohan collected the commercial duties (*dán*). He took tribute from the lord of Mewar, and performed whatever he had a mind to.'

"Lakhun drew upon him the arms of Soobektegin and his son Mahmoud, when Nadole was stripped of its consequence; its temples were thrown down, and its fortress was dilapidated. But it had recovered much of its power, and even sent forth several branches, who

all fell under 'Alla-o-din in the thirteenth century. On the final conquest of India by Shahbudin, the prince of Nadole appears to have effected a compromise and to have become a vassal of the empire. This conjecture arises from the singularity of its currency which retains on one side the names in Sanskrit of its indigenous princes and on the other of the conquerer."¹ This does not appear to be strictly true. The Solanki Raja Mulraj killed the last Chaora Raja Samant Singh of Gujerat and established his kingdom there, in Anhulwara in 1017 V.E. (960) and it is possible that in the disorder which followed, Chauhans made themselves masters of Nadole. Subaktagin, however, never appears to have advanced beyond the Punjab. His son Mahmud may have passed through Nadole and Anhulwara on his way to Somnath just as Shahabuddin did after him. The Nadole princes never seem to have submitted to him. There is not a single coin of Nadole Rajas either in Colonel Tod's collection or in the British Museum. The coins bearing the name of a Raja on one side and of the Sultan on the other have nothing in common with Nadole and were not carefully read by Tod. Such coins bear the name of Sultan Muhammad Sam on the obverse and Sri Hamir or Hamir on the reverse. They are evidently Chauhan coins but we have no reason to believe them to have been issued from Nadole. No coins of Nadole princes have been found and these rulers do not appear to have coined money. Similarly the opinion that Rao Lakhansi took commercial duties from Anhulwara and levied tribute from the lord of Mewar does not appear to be based on facts. Mulraj Solanki of Patan, Shaktikumar and his son Ambaprasad of Mewar, contemporaries of Rao Lakhansi, were

¹ Tod's *Rajasthan, Harawati, Bundi*, Chap. I.

independent rulers. Tod most probably received this incorrect information from the Bhats.

Lakhansi was a very brave ruler and had under his rule a great part of the present kingdom of Jodhpur. He does not seem to have lived long after 1040 V.E. (983).

He was succeeded by his son Shobhit, also called Sohi, and Sohi's son and successor was Baliraj, much extolled for his valour. Sundha says that he defeated the army of Munja, king of Malwa, who had invaded Mewar. Baliraj had no son, and on his death his uncle Vighrahpal ascended the *gaddi*. Sundha does not mention Vighrahpal, but mentions Baliraj's cousin, Mahendra, as his successor; but, in two copper-plates bearing dates a hundred years before Sundha, as also in the copper-plate of Chauhan Ratnapal dated 1176 V.E. (1119) Vighrahpal is duly mentioned as a Raja. He must, therefore, have reigned for some time. In this plate, Aswapal is referred to as the successor of Mahendra. It is quite possible that Aswapal may be the same as Vighrahpal. The famous Jain writer Hemacharya writes in his *Dwadasasrayakavya*: "Raja Mahendra of Marwar celebrated the *swayamvara* of his sister Durlabhdevi and invited Durlabharaja, son of Raja Chamundaraja Solanki of Gujerat, who duly attended the ceremony with his brother Nagraja. There, in the presence of the Rajas of Anga, Kashi, 'Avanti, Chedi, Kuru, Hun, Mathura, Vindhya and other countries, the lady selected Durlabharaja. Mahendra then married his other sister Lakshmi to Nagraja." Hemacharya has described the story in detail, of which the above is only an extract. "If it is true, Mahendra must have been a great king. Anahilla succeeded Mahendra. He vanquished the forces of Raja

Bhimdeva I of Gujerat and cut off with his own hand the head of Sadha, the general of the army of Bhoj of Malwa. He also defeated Turushkas of innumerable forces."

Bhimdeva Solanki ascended the throne of Gujerat in 1078 V.E. (1021) and sent a banker named Vimalsah with an army to attack the Parmar Raja, Dhandhuk of Abu. It seems that the Gujerat army invaded Nadole also, but Anhillia opposed it successfully, the result, according to Sundha, being a rout of Bhimdeva's army. Anhillia appears eventually to have submitted to Bhim. Bhim had invaded Sind and during his absence, Bhoj sent an expedition against Anhulwara which sacked the city and had a document of victory written. Bhim, to revenge himself, attacked Dhar, assisted by the Haihaya Raja Karna of Chedi. They invested Dhar and it is possible that in the conflict the commander of the Gujerat forces was killed. By the Turushkas referred to, it is evident that the Afghans are meant, because Mahmud Ghazni in his expedition against Somnath in 1080 V.E. (1023) passed through Nadole and Anhulwara.

Sundha mentions one Ahilla between Mahendra and Anahilla but his name appears neither in the copper-plate mentioned above nor in Muta Nainsi's chronicle, and the names are so alike that the slight difference may be overlooked and the two names taken as representing the same person. Anahilla was succeeded by his son Balaprasad. He accepted the service of Bhim and released from captivity Raja Krishnadeva, who seems to have been the younger son of Dhandhuk.

Jendraraj, also called Jaisaldeva, succeeded his brother Balaprasad. He defeated his enemies at Sanderao. A stone inscription of his time is to be seen on a column in the temple of Kameshwar in Aua, a

village in Gorwar. It bears the date Asoj B. Amavasya, 1132 V.E. (1075).

Jendrapal had three sons, Prithvipal, Jojal and Aswaraj, of whom the eldest Prithvipal succeeded him. Sundha says that Prithvipal defeated Karna of Gujerat and remitted the rent due from the tenants. This shows that he had again asserted his independence. He had a son named Ratnapal, who does not appear to have succeeded his father; but a copper-plate inscription dated Jyestha B., 1176 V.E. (1119) found in Sewari, a village in Gorwar, calls him Raja of Nadole. He is not mentioned in either of the two copper-plates of 1218 V.E. (1161) found in Nadole, nor by Sundha. From this we can only infer that Ratna may have dispossessed Aswaraj for a time.

Jojaldeva, called Yojaka by Sundha, seems to have ascended the *gaddi* after Prithvipal. In a copper-plate grant of Nadole the son of Asraj has recorded his name immediately after that of his grandfather, omitting his uncles, Prithvipal and Jojal. The fact of their having been rajas is duly proved by the other copper-plate as also by the statement of Sundha. An inscription dated 1147 V.E. (1090) engraved on a column in the temple of Someshwar calls him Maharajadhiraj. Another inscription of the same date has been found in Sadri, Gorwar.

Jojaldeva's younger brother Aswaraj, popularly known as Asraj, was the next Raja of Nadole. Sundha calls him Asharaj which is only the Sanskrit form of Asraj. Two inscriptions of his time have been found, one dated 1167 V.E. (1110) Chaitra S. 1, in the temple of Mahaviraswami in Sewari, Gorwar, and the other dated 1220 V.E. (1163) in the temple

of Mata in Baligaon, Gorwar. Sundha says that Asharaj's sword helped Siddadhiraj (Solanki Raja Sid-raj Jai Singh) and in return Asharaj obtained a jar of gold from him. Jai Singh invaded the Parmar Raja, Naravarma of Malwa. The war continued for twelve years and in the reign of Yashovarma, son and successor of Naravarma, Dhara was taken. Most probably Aswaraj distinguished himself in that campaign. Sundha says that he was a very virtuous ruler, established alms-houses and watering-places and built many temples, tanks, step-wells, and other religious places. Inscriptions show that he had two sons, Katuk and Alhan.¹ Katuk was living in 1167 and 1172 V.E. and was installed as *yuvaraja* (heir-apparent). Alhan, however, succeeded his father, an indication that Katuk had predeceased him.

An inscription dated Magh B. 14, 1209 V.E. (1152) found in Kairado, Marwar, shows that Alhan was a feudatory of Raja Kumarpal Solanki and was as brave as his father. Sundha says that the king of Gujerat depended on his assistance at every step. He conquered Gujerat and built a Siva temple at Nadole. Kumarpal sent an army under his prime minister Udayan against the Mehar (Mer) Raja Samar (Sausar) of Saurashtra (Sorath), but he was killed in the battle. Samar was eventually defeated and the victory was due to the valour of Alhan. This battle was fought in about 1205 V.E. (1148). Vighraharaj IV, the Chauhan king of Ajmer, also called Bisaldeva, invaded Nadole, Pali and Jalore in his reign and sacked the cities.²

¹ Muta Nainsi says that Asraj had four sons and names three of them, Manak Rao, Mokul, and Alhan. Katuk must be the fourth. The Chauhans of Kotah and Bundi are descended from Manak Rao.

² Bijolian inscription; Bisaldeva appears to have reigned from 1202 to 1220 V. E. (1145 to 1163.)

He had three sons, Kelhan, Gaj Singh and Kirtipal (Ketu) by his queen Annaladevi, daughter of the Rathor Sahul. To the youngest Kirtipal, he gave a jagir of twelve villages in Narlai taluqa. Three copper-plate grants and one stone inscription of his reign have been found, the earliest of which, the Keradu inscription, is dated Magh B. 14, 1209 V.E. (1152) and the last the copper-plate found in Bamnera is dated Sawan B. 15, 1220 V.E. (1163). His successor, Kelhandeva's first inscription dated Magh B. 2, 1221 V.E. (1164) was found in Sanderao, Gorwar; and Alhandeva's death and Kelhan's succession must therefore have happened between these dates.

Kelhan defeated Raja Bhilima, and the Turks. He also built a golden *torana* in the temple of Someshwar in Nadole.¹ The Turks were evidently the forces of Shahabudin Ghori who had invaded Anhulwara in 1235 V.E. A great battle was fought on the field of Kayadran in which Shahabudin was wounded and retired with his army.² Kelhan must have joined the Gujerat army as feudatory of Solanki.

Two copper-plate grants and six stone inscriptions of his time have been examined, the earliest of Sanderao dated Magh B. 2, 1221 V.E. (1164) and the last of Palri (Sirohi State) dated Magh S. 10, 1249 V.E. (1192).

¹ Sandha's chronicles.

² *Tajulmaasir* and *Tabqat-i-Nasiri*.

CHAPTER IV

CHAUHANS OF JALORE

Ketu (Kirtapal) conquered the fortress of Jalore and established his own kingdom there. After the separation of the Nadole Chauhans, the younger Jalore branch waxed in strength and absorbed the kingdom of the senior branch.

Jayat Singh¹ succeeded Kelhan in the principality of Nadole. A stone inscription dated Aswin B. 10, 1249 V.E. (1192) attached to the temple of Jagswami in Bhinmal, shows that even in the lifetime of his father, Jayat Singh was ruler of the place. The second inscription in the Siva temple in Sadri, Borwar, shows that Jayat Singh was Maharajadhiraj and ruler of Nadole which proves that Kelhan was dead and that Jayat Singh had succeeded him.

Samat Singh whose inscriptions are dated 1256 and 1258 V.E. (1199 and 1201) appears to have been the successor of Jayat Singh. In 1258 V.E. (1200) Nadole was included in Jalore.

We have already stated that in the lifetime of Kelhan, his younger brother Kirtipal, commonly called Ketu in Rajputana, established himself at Jalore. Sundha says that he killed Raja Asal of Kiratakuta (Keradú), defeated the Musalmans on the field of Kashirada (Kayadran) and made Jábálipur (Jalore) his capital. Ketu seems to have been present in the battle at Kayadran with his brother.

Nadole town was built on a plain, and having been sacked several times became uninhabitable. This king,

¹ In the Palri inscription Jayat Singh is son of Kelhan Raja of Nadole.

therefore, selected a better place for his capital at Jalore. The hill at Jalore is called Suvarangiri (Sonalgiri) and the Jalore Chauhans were therefore called Songaras. Muta Nainsi says that Ketu was a great warrior. Raja Parmar Kuntapal was ruling at Jalore and Viranarayan Parmar in Siwana. A Dahiya Rajput¹ was chief minister of Kuntapal and Ketu, acting in collusion with Dahiya, wrested both Jalore and Siwana from their rightful owners. The date of Ketu's accession has, however, not been determined. After Kirtipal came Samar Singh who built fortifications on the Kankachal (Sonalgiri-Jalore hill) and mounted various kinds of missiles on its bastions. He had himself weighed in gold which he distributed among Brahmans. He founded the town of Samarpur and embellished it with gardens.

It is concluded that Kirtipal died shortly after his conquest of Jalore and his son had to fortify his residence. His sister Rudaldevi built two temples in Jalore. Stone inscriptions give the names of two of his sons, Udai Singh and Man Singh, the former being the elder according to the inscription in the Achaleshwar temple. In the *badwa* of Sirohi, however, he is named as the younger; and as Udai Singh became Raja of Jalore we are inclined to think that the *badwa* is probably correct.

Two inscriptions of Samar Singh's time are affixed to the walls of the *topkhana* at Jalore, one dated 1239 V.E. (1182) and the other dated 1242 V.E. (1185). Udai Singh, son and successor of Samar Singh, was a very valiant and enterprising ruler. He annexed Nadole to his dominions and his sway extended over Nadole, (Bhinmal), Baharmer, Ratnapur and Satyapur (Sáchor).

¹ Dahiya's are still found in Ker, a village of Sirohi State, and hold Jagirs in Jalore (Marwar).

He became independent of Bhim of Gujerat. He was the first to think of retaliating upon Muslims for the wrongs done to Hindus by Shahabudin Ghorī and Kutubuddin Aibak, and began to harass them. Hasan Nizami writes in his *Tajulmaasir*: "When in 607 Hijri Sultan Altamash heard that the Jalore ruler was intent on avenging the blood of the Hindus shed by the Musalmans, he invaded Jalore with a large army. Udai Singh, Raja of the place, shut himself up in his fort and opposed Altamash. The fort, however, was taken and Udai Singh tendered his submission and agreed to give 20 horses and 100 camels as tribute, whereupon the Sultan went back to Delhi."

Sundha, however, says that Udai Singh humbled the pride of the Sultan, and according to Muta Nainsi the Sultan invaded Jalore but was driven back by Udai Singh. It is not easy to decide who is telling the truth, but it must be noted that according to Hasan Nizami no temples were demolished nor any town sacked, and the Sultan went away satisfied with a present of camels and horses. We may thus safely infer that the victory of the Sultan was only formal if not nominal, and the Jalore prince was as strong as ever. Udai Singh killed Sindhuraj¹ and built two temples in Jalore. He had two sons Chachigdeva and Chamundaraj by his queen Prahladandevi. Several inscriptions of the time of this king have been found ranging from 1262 to 1306 V.E. (1205 to 1249).

His successors in order were Chachigdeva,² Samant Singh,² and Kanhardeva. Alauddin Khilji

¹ Who this Sindhuraj was has not been ascertained.

² Inscriptions of Chachig's time range from 1319 to 1333 V. E. (1262 to 1276) and of Samant Singh from 1339 to 1353 V. E. (1282 to 1302).

attacked Jalore and both Kanhardeva and his son Viram were killed in the battle and the town taken.

The kingdom of Jalore thus ended according to Ferishta in 709 Hijri (1309) and according to Muta Nainsi in 1311 A.D.

Man Singh,¹ son of Raja Samar Singh of Jalore and brother of Udai Singh, was the progenitor of the present ruler of Sirohi. He is popularly known as Mahansi, and in the inscription he is styled Manava Singh and Man Singh. His son was Pratap Singh² and Pratap's son was Bijar, also called Dashasyandana (Dasharatha). A stone inscription of his time dated Phalgun B. 6, 1333 V.E. (1276) found in Tokran, a village in the Sirohi State below Abu, shows that in Bijar's time a great many villages of Parmar territories had been annexed.

Bijar had four sons by his queen Namalladevi, Lavanyakarna, Lundha (Lumbha), Lakshman and Lunavarma (Luna). Lavanyakarna died in the lifetime of his father and his younger brother Lumbha, the founder of Sirohi Raj, succeeded Bijar.

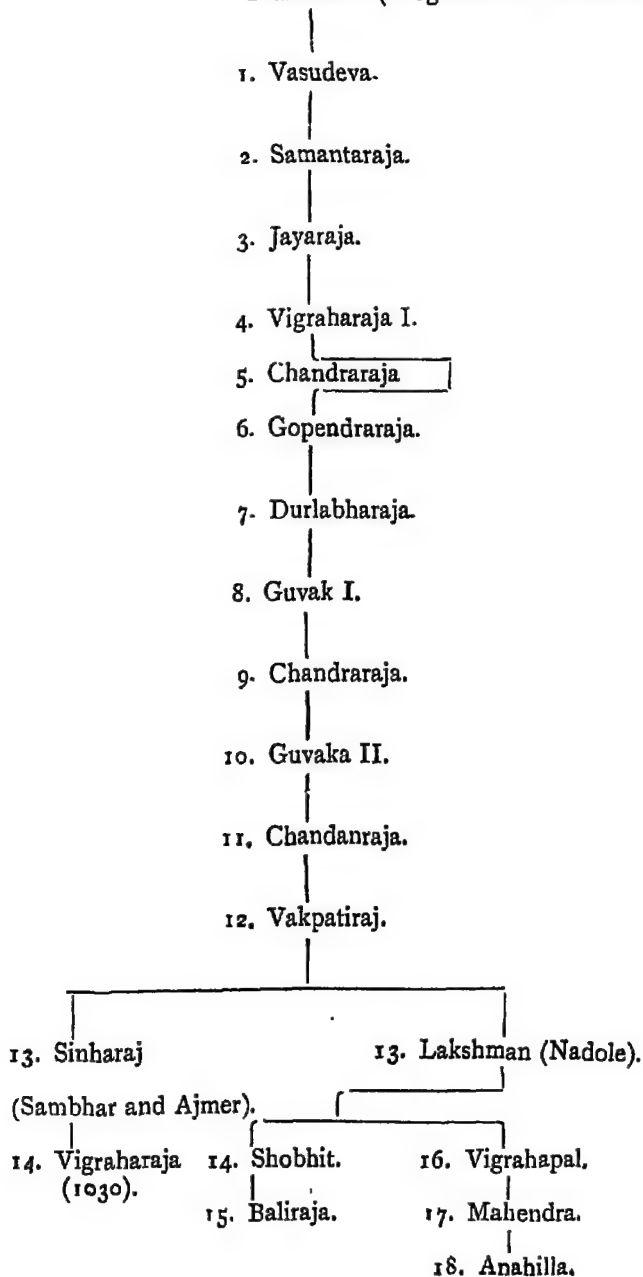
¹ In the Achaleshiwar inscription Man Singh is called the elder brother of Udai Singh. This would lead one to think that Udai Singh wrested Jalore from his brother Man Singh. It is not clear what property was owned by Man Singh.

² The *badwa* of Sirohi mentions Devaraj in place of Pratap Singh and the Deora branch is said to have originated from him.

APPENDIX A (TO BOOK III)

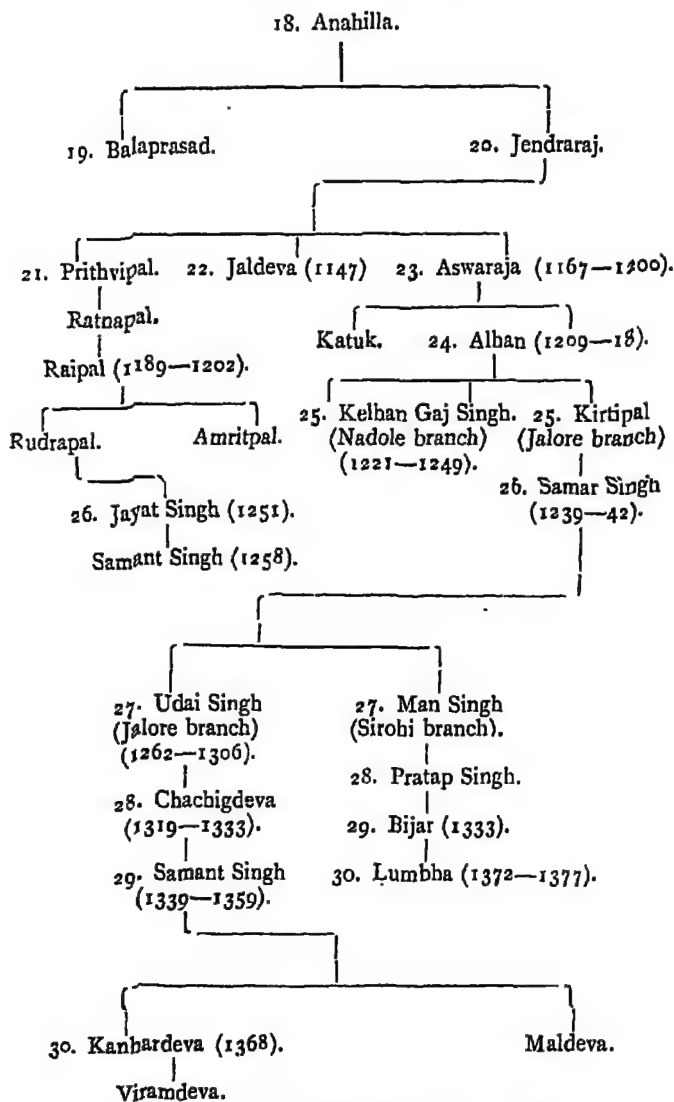
Genealogical tree of Chauhans from Chahaman to Lumbha.

Chahamana (Progenitor of Chauhans).



APPENDIX A (TO BOOK III)

Genealogical tree of Chauhans from Chahaman to Lumbha—(concluded).



Serial order of rulers shown by figures to the left.
The dates within brackets are of the Vikram era.

APPENDIX B (TO BOOK III)

*Extract from J. R. A. S. 1913 article on Prithviraja
Vijaya by Mr. Harbilas Sharda, p. 263.*

The second sarga contains an account of the descent into this world of Chahamana—the founder of the Chauhan clan of Rajputs—from Suryamandal. In several places he is mentioned as belonging to the Solar dynasty of kings. His brother, Dhananjaya, was his commander-in-chief. In his family was born Vasudeva, who was greatly respected by his contemporaries.

The third and the fourth cantos are taken up with an account of Vasudeva and of his going to Sakambhari (Sambhar), the famous salt lake which is situated at a distance of fifty-three miles (by railway) north-east of Ajmer. The origin of the salt lake is thus described by the poet:—

Vasudeva one day went on a hunting expedition. Being impelled by good omens he did not return to his capital, but had a lofty palace built there which no one else was allowed to enter. One day, after spending the mid-day in the hunt he retired to his palace, where he found a divine being, decked in jewels, sleeping on his bed. The king was very much surprised, and from a magic pill which slipped from the sleeper's half-open mouth and rolled towards the king's feet, he inferred that the sleeper was a Vidyadhar. Suddenly the Vidyadhar awoke, and as the power to fly in the air which these celestial beings possess depends on the possession of the pill, he was very disconsolate at losing it. The king offered him the pill, upon which the Vadyadhar

complimented him on his magnanimity in not having taken advantage of his sleep to get possession of a charm of such power, even when lying at his feet. He then told the king that his father was a Vidyadhar, named Sakambhar, whose devotions in that forest had pleased the goddess Parvati so much that she resided there under the name of Sakambhari; and that the speaker often paid visits to the shrine, the fruit of which he had obtained in meeting such a high-minded personage as the king. He then told the king to send away his army, and at sunset to plant his lance in the ground and ride away towards his capital¹ without ever looking back, adding that that would be some small recompense to the king for his favour to the Vidyadhar. Saying this, the Vidyadhar vanished. The king did as he was told. While he was riding away at full speed he heard the sound of ocean's waves behind him, and forgetting the advice of the Vidyadhar he looked behind to see what was following him. The Vidyadhar appeared, this time in the sky, and said that on that spot there should arise a salt lake. Kurukshetra (5 yojans=40 miles in extent) conferred benefit in the next world only, while the salt lake would bring renown to the king's line, as it would yield advantages in both the worlds. He added that the goddess Sakambhari and Asapuri, the family deity of the king, would keep up the lake, which would always remain in the possession of his family. The Vidyadhar then disappeared, having first pointed out to the king that he had come to the shrine of Sakambhari, to whom he should now go to pay his respects. The king dismounted and tasted the water of the lake,

¹ According to the Bijolian inscription Vasudeva's capital was Ahichhetrapur. An inscription recently found in the possession of the descendants of Gyanji Jabi, Colonel Tod's *guru*, says that Ahichhetrapur was the capital of Jangludesa, the country which subsequently came to be known as Sapadalakhsh.

and having spent the night not very far from the feet of the goddess, started from his capital the next morning.¹

¹ Tradition says that when in S. 741 (684) Dula Rai, the Chauhan king of Ajmer, was slain and his younger brother "Manik Rai fled, pursued by his foe, the goddess Sakambhari appeared to him and bade him establish himself in the spot where she manifested herself, guaranteeing to him the possession of all the ground he could encompass with his horse on that day, but commanded him not to look back until he had returned to the spot where he left her. He commenced the circuit with what he deemed his steed could accomplish, but forgetting the injunction, he was surprised to see the whole space covered as with a sheet. This was desiccated *sirr*, or salt lake, which he named after his patroness Sakambhari, whose statue still exists on a small island in the lake, now corrupted to Sambhar."—Tod's *Rajasthan*, volume II, p. 490. (Calcutta Edition.)

BOOK IV

CHAUHANS OF SIROHI

Deora.—The origin of the term Deora has not been ascertained. From the chronicles of Sirohi, it appears that Rao Man Singh had a son Deoraj and his descendants were therefore called Deoras. Now Rao Man Singh was a son of Raja Samar Singh of Jalore, of whose reign two inscriptions bearing dates 1239 and 1242 V.E. (1182 and 1185) have been discovered. His son Deoraj is called Pratap Singh in stone inscriptions and must have lived after 1260 V.E. (1203). The expression Deora, however, occurs in the inscriptions, outside the Achaleshwar temple, dated 1225 and 1229 V.E. (1168 and 1172). This throws a doubt on the statement made in the chronicle. Misran Suryamal, the famous poet of Bundi, writes in his *Vansha Bhaskar*¹ that Dewat was a name of the scion of the family of Nirvan, son of Chauhan Manakrao, and his successors assumed the surname of Deora. The chronicles of Nirvan, however, state that Nirvans are a subsect of the Deoras. Muta Nainsi's chronicle, compiled during the reign of the Emperor Aurangzeb, has a different tale to tell. It says that Asraj, a descendant of Rao Lakhansi of Nadole, was an extremely brave

¹ इय कुल ही देवट अभिधानी । मही सुवंग हुनो रण मानी ॥
 कुल जिनरो देवड़ा कहावै । दान समर अनुपम दरसावै ॥
 पावन धाम सिरोही पत्तन । धारे छत्र अजै कीरति धन ॥
 तपै कटक अबू गिरि है तिमि । अबूपति डपट के भज इमि ॥
 असि अनेक जिनपुर ऊपजिया । सब भूपति राखे कटि सजिया ॥
 इहि निधि ख्यात देवड़ा अधिपति । गंजन कटि आहव अर्जुन मति ॥
 आनै निजघर वैर सधारा । देवढरा भोगै सुव धार ॥
 आहव वार विलम्ब न आयै । अस केवल थाई वपु जायै ॥

and beautiful prince. The goddess Devi became enamoured of him and lived with him as his wife. Her issue were therefore called Deoras. Another chronicle says that Deoraj was a son of Sohiya (Shobhit), son of Rao Lakhansi. This Deoraj is called Baliraj in stone inscriptions. In view of the conflict of opinions, we can only infer that some Deoraj gave the name Deora to his progeny. It is also possible that Deoraj was another name of Lakhan's son Balraj, just as Mahipal Parmar¹ also bears the same name in the inscriptions. It is evident therefore that the cognomen of Deora owes its origin to the Chauhans of Nadole, though it is not clear why the princes of Nadole and Jalore did not assume this title, and it is only when they established themselves in Sirohi that they called themselves Deoras; Lumbha, the founder of the Deora kingdom here, being fifteenth in descent from Baliraj (Deoraj).

¹ Book II, Chapter X, p. 125 *supra*.

PART I

CHAPTER I

LUMBHA TO LAKHA

1368—1540 V.E. (1311—1483).

Lumbha was the founder of the Chauhan Deora rule on Abu, now known as the Sirohi Raj. The inscription of his time dated 1377 V.E. (1320) in the Achaleshwar temple says, "He acquired the beautiful country round Abu and Chandravati by his own valour." This was about the year 1368 V.E. (1311) according to the Sirohi *badwas*, though according to Muta Nainsi, the date of the conquest of Chandravati is 1216 V.E. (1159). In the chronicles of Muta Nainsi and the *badwa* books he is named Hun. The story of the expulsion of Parmars may be told briefly as follows:—"Bagarji was succeeded by his son, Lumbha, in whose time there was constant fighting between the Deoras and the Paramars; the latter were driven from Chandravati about 1303 and forced to seek shelter on Abu. This place was too strong to be attacked with any hope of success, so Lumbha resorted to stratagem and sent a proposal that the Paramars should bring twelve of their daughters to be married into the Chauhan clan and thus establish a friendship. The story runs that the overture having been accepted, the girls were accompanied to Vareli (or Bareli), a village north-west of Abu, by nearly all the Paramars; the Deoras then fell upon them, massacred the majority and, pursuing the survivors back to Abu, gained possession of the hill. Another version is to the effect that the Chauhans were to supply the brides, not the bridegrooms; the discrepancy is unimportant as

the results were identical.”¹ The story is hardly credible. The Parmars were rapidly getting weaker and had already lost much of their territory to Chauhans. The Tokran inscription shows that in 1333 V.E. (1267), Chauhans had wrested from the Parmars all the country to the west of Abu. Probably this story is a version of their last struggle for life and death in which they were all killed.

Three inscriptions of Lumbha's reign have been found on Abu, two in the temple of Vimalsah and the third in the temple of Achaleshwar. The dates of the first two are 1372 and 1373 V.E. (1315 and 1316) and of the third 1377 V.E. (1320). Lumbha had restored the temple of Achaleshwar, installed his own statues and his queen's in it, and endowed a village named Hethumji. His chief minister was Devi-sah. In Sanskrit books he is styled Lunig, Lundhig, Lundhgar, and Lumbha. The Vimalsah temple inscription gives the names of his two sons, Tej Singh and Tehunak.

Tej Singh (1377—1393 V.E.). His capital was Chandravati. The following inscriptions of his reign have been found:—

Inscription in the temple of Vimalsah dated Jyesth S. 9, 1378 V.E. (1321).

Inscription dated Magh S., 1397 V.E. (1330) in the Achaleshwar temple.

Inscription dated 1393 V.E. (1336).

He endowed three villages, Jakhtun, Jyatul and Tejalpur to the temple of Vasishtha.

Kanhardeva, son of Tej Singh, 1393 V.E. (1336).

¹ *Rajputana Gazetteer, Sirohi*, p 239.

Inscriptions of his reign are:—

1. In the temple of Vasishtha on 'Abu, dated Vaisakh S. 10, 1394 V.E. (1337).
2. Below the statue of Kanhardeva in Achaleshiwar temple dated 1400 V.E. (1343).

He built the new temple of Vasishtha on Abu and endowed a village named Virwara to it.

His stone-image is placed in the courtyard of the Achaleshwar temple. It wears a double (pearl) necklace, has bracelets and amulets on the arms, a scarf thrown round the shoulders and hanging down to the knees, a loose *dhoti* with a cummerbund over the loins and a dagger hanging from it, his hair in locks and a beard hanging down to the chest, covering the neck. This is fair specimen of a chief's dress in those days.

Samant Singh was the next ruler in succession.

He endowed three villages, Luhuli, Chhapuli (Sapol) and Kiranthala to the temple of Vasishtha.

The names of Tej Singh, Kanhardeva, and Samant Singh are not given either in the chronicles of Sirohi or that of Muta Nainsi. Their succession, in order after Lumbha, is, however, amply proved by the three Abu inscriptions. Muta Nainsi makes an important statement contradicting himself, "Jaswant, Samra, Luna, Lumbha and Tej Singh were sons of Deora Bijar. Lumbha was killed fighting with Raja Hun and Tej Singh succeeded him to the sovereignty of Abu." The latter statement is also incorrect as Lumbha was alive after the conquest of Abu and restored the temple of Achaleshiwar. Tej Singh was a son and not a brother of Lumbha, as proved by the inscriptions. The reason why Muta Nainsi omits the names of Tej Singh, Kanhar and Samant Singh, and mentions Salkha, Ranmal, and

Shivabhan, as successors of Lumbha, appears to be the fact that the kingdom passed after the death of Samant Singh, son of Tej Singh, to the family of his brother Tehunak, whose son Lakha was the next ruler, and the chronicler considered it needless to mention Tej Singh or his son. A parallel case may be cited of a copper-plate in Nadole in which Prithvipal and Jojaldeva, successors of Jendraraj, have been passed over and the name of the third son Asraj has been shown as Jendra-raj's successor. There are similar instances in other States as well.

Salkha.

Ranmal, son of Salkha.

He had two sons, Shivabhan (Shobha) and Gaja.

Dungarot Deoras claim their descent from Gaja.

Shivabhan, popularly known as Shobha (Sohi).

In the year 1462 V.E. (1405 A.D.) he founded a town below the Siranwa hill and built a fort on the top. This town was called Shivapuri after him (Shivabhan). The ruins of the town are still to be seen to the east of Sirohi close by, and the place is called Purani (old) Sirohi by the natives.

Sahasramalla, commonly known as Sains Mal.

The site of the old town founded by his father Shivabhan proving unhealthy, Sains Mal abandoned it twenty years later, and built the present capital, a short distance to the west. Sains Mal is said to have enlarged his dominions by driving out the Solankis from the tract known as the Mal Magra in the north, but no materials exist to show what territory the Deoras acquired in these days; they probably held all that they could keep which was considerably more than they now

possess.”¹ The removal of the seat of government from Chandravati to Sirohi was probably occasioned by the desolation of the town, by the sacking first, by Kutubuddin Aibak and again by Alauddin Khilji. Sultan Ahmad Shah who founded Ahmedabad is also said to have carried off a good deal of marble from Chandravati for use in his newly founded town.

The famous Rana Kumbha was king of Mewar in the time of Sains Mal. He was a very powerful and enterprising monarch and wanted to include the stronghold of Abu in his dominions. He, therefore, sent an army to Abu under the command of Dodia Nar Singh, son of Rai Shalji, and thus established the supremacy of Mewar over Abu, Vasantgarh and other places. Kumbha was very fond of building forts. He built a castle in Vasantgarh and another called Achalgarh on Abu, and also a tank and a temple of Kumbhaswami near the shrine of Achaleshwar, in 1509 V.E. (1452). Sains Mal seems to have encroached on Marwar territories, an act which incensed Kumbha, who retaliated by seizing Abu and other places. The chronicles of Sirohi, however, give a different account which has been thus summarised in the *Rajputana Gazetteer*: “Rana Kumbha of Mewar, having been defeated by Kutb-ud-din of Gujerat, took refuge at Achalgarh and subsequently, when the Musalman army had retired from his territories, refused to leave such a place of vantage and had to be forcibly expelled by Lakha, son and successor of Sains Mal, who thereupon swore that no chief should ever be allowed on the hill—an oath which remained in force till 1836, when through the intervention of Colonel

¹ *Rajputana Gazetteer, Sirohi*, p. 239.

Spiers (then Political Agent of Mewar), Maharana Jewan Singh was permitted to proceed to Abu on a pilgrimage to the temples. Since then the prohibition has been withdrawn and several chiefs of Rajputana now visit the place yearly."

We do not believe this story. Kumbha had possession of Abu in the reign of Sains Mal and in that of his son Lakha and this event must have happened on or about the year 1494 V.E. (1437). Nor had Kumbha fought any battle against the Gujerat king before that date. The stone inscriptions and Persian historians also assert that Kumbha had taken Abu by force. The *Mirat-i-Sikandari* says that in Hijri 860 (1456), Kutubuddin invaded Mewar in revenge for the Nagore disaster; "was waited on by the Khatia Deora Raja of Sirohi, who came to complain that the Rana had taken from him by force the fort of Abu which had been the abode and refuge of his ancestors, and entreated the Sultan to right him by recovering it." Malik Sha'han Imad-ul-mulk was ordered to wrest the fort from the adherents of the Rana, and make it over to Kathia but, as he had "never been employed in such a service before he went in among narrow and difficult passes in the hills in an unsoldierly manner; the enemy opposed his advance and poured down on him on all sides from the heights and he was defeated with the loss of many men."¹ This evidently shows that Abu was not willingly given to the Rana but was taken by force. Sanskrit books and stone inscriptions support this view.

Lakha (1451—1483). He was a very brave king. He could not bear the idea of Kumbha's supremacy over the fortresses of Vasantgarh and

¹ *Rajputana Gazetteer, Mewar*, pp. 239-40.

Abu, yet at the same time it was almost impossible for him to run the risk of an open engagement with such a powerful adversary. In 1514 V.E. (1457) when Kutubuddin of Gujerat and Mahmud of Malwa "had formed a league against him (Kumbha) both kings, at the head of powerful armies, invaded Mewar. Koombho met them on the plains of Malwa bordering on his own state, and at the head of one hundred thousand horse and foot and fourteen hundred elephants, gave them an entire defeat, carrying captive to Cheetore, Mahmood the Ghilji sovereign of Malwa."¹ The chronicles of Sirohi show that the greater part of Mewar garrison had left Abu for this battle and Lakha at once captured his lost fortresses. Ferishta, however, does not agree with the Sirohi chronicler. He says that according to the agreement of Champaner, when Kutubuddin was marching on Chittor in Hijri 861 (1457), he reduced the fortress of Abu, and having stationed a garrison there, proceeded onwards. From this it appears that Lakha probably recovered Abu with the help of Kutubuddin. The wars between the Rana and Kutubuddin were extremely disastrous to Sirohi Raj as the Musalman forces must have laid waste the country through which they passed. *Tabqat-i-Akbari* says that "At the time when Kutubuddin led his armies towards Sirohi with the intention of chastising Kumbha, the Raja of Sirohi, who was a relative of the Rana, fled and took refuge in the hills. The Sultan set fire to Sirohi for the third time and sacked the neighbouring towns." Lakha next made up his mind to annex any territories of the Solankis that were still left in their possession. He therefore attacked Bhoj Solanki, the last scion of the house and killed

¹ Tod's *Rajasthan, Mewar*, Chapter VIII.

him.¹ Bhoja's son Rai Mal and his grandsons Sankersi and Samantsi, Sakhra and Bhan left the country and sought the protection of Prithviraj, son of Maharana Rai Mal of Mewar, and were awarded the *ilaga* of Desuri in *jagir* after the Madrechas had been killed. The Solanki chronicles remark that the battle between Bhoj Solanki and Rao Lakha was fought on Friday, Katik S. 10, 1488 V.E. (1431) and that Lakha was slain with his three sons, and Bhoj with his five. Lakha does not appear to have died on the battlefield nor does it seem possible that the battle was fought in 1488 V.E. as Lakha had not then ascended the throne. The probable date appears to lie was between 1530 and 1540 V.E. (1473 and 1483) but has not yet been correctly ascertained.

Lakha was a capable ruler in whose reign Sirohi prospered and people from all parts of the country were invited to settle there. He built the temple of Kalika Mata² and also the Lakhelao tank, named after himself, close to Sirohi town.

He had eight queens of whom the chief Apurva-devi installed the image of Hanuman in the temple of Sarneswar in 1526 V.E. (1469). Another queen was a daughter of Maharana Kumbha.

He had seven sons, Jagmal, Hammir, Uda, Shanker, Prithiraj, Mandar, and Rane Rao. His only daughter Champakunwar was married to Maharana Rai Mal of Mewar.

¹ It is said that when the Deoras attacked the Solankis, the latter were on the top of the Malmagra hill and could not be vanquished. Lakha then in 1540 V.E. (1483) divided his army into two parts, ordered one to climb up the hill near Rewara and the other to attack the fort from below. The Solankis were thus invaded from two sides and were defeated with heavy loss.

² One chronicle says that the image of Kalika was brought from Pawagarh in 1518 V.E. (1461).

CHAPTER II

JAGMAL TO MAN SINGH

1540—1628 V.E. (1483—1571).

Jagmal, 1540—1580 V.E. (1483—1523), was a very good natured prince and strongly supported his family. He is mentioned as having fought on the side of Rana Rai Mal of Mewar against one of the kings of Delhi about the year 1474 A.D. The latter, who must have been Bahlol Lodi, was so completely routed that he never again entered Mewar, and the Rana gave one of his daughters in marriage to Jagmal, "confirming his title to Abu as her dower."¹

Mirat-i-Sikandari says that in Hijri 892 (1488 A.D.), a party of merchants complained to Mahmud Shah Bigarah of Gujerat that the Raja of Sirohi had robbed them of fabrics and four hundred Persian and Khurasani horses at the foot of Mount Abu while they were on their way from Delhi to Ahmedabad, "and had not left them even an old pair of trousers." The Sultan took the bill and paid them off, saying that he would exact the money from the Raja of Sirohi. A strongly worded letter was thereupon sent to the Raja "requiring him to give up instantly the horses and goods which were seized, or the Sultan and his army would immediately follow. Jagmal on receiving this communication surrendered everything, sent a suitable tribute and sought forgiveness."² *Mirat-i-Ahmadi* and *Tarikh-i-Ferishta* also repeat the story. The *Tabqat-i-Akbari* mentions that four hundred and three horses were taken from the merchants. Of these three hundred and seventy were

¹ *Rajputana Gazetteer*, p. 240.

² *Ibid*, p. 240.

returned, the price of the remaining thirty-three being paid in cash.

The Persian books do not mention the name of the Raja but this event occurred in Hijri 892 (1488) and Jagmal was then ruling in Sirohi. A curious story is mentioned in the history of Palanpur. "Malik Mazahid Khan of Jalore was out on a hunting excursion. He was attacked by Sirohi men and taken as a prisoner to Sirohi where he was very kindly treated. A palace was given to him for his residence and every arrangement made for his comfort. Two generals of his army, Maliks Mina and Peara, sacked Sirohi villages in retaliation, and made an inroad at night upon the house where Mazahid was shut up. They found him so satisfied with the conditions under which he was living that he refused to go with them. His generals had, therefore, to go back disappointed but after only a few days they arrested Patvi Kunwar Mandan, a son of the Sirohi Rao, while he was sitting on the edge of a tank in search of game. This so alarmed the Rao that he forthwith released Mazahid Khan and gave him the *ilaga* of Bargaon. Mazahid Khan reigned in Jalore for five years afterwards and died in Hijri 915." The imprisonment of Mazahid Khan, as mentioned by Palanpur chroniclers, seems to be a fiction. His choosing to remain in captivity and his readiness to go back when he was released by Jagmal throw doubt on the truth of the story. The Sirohi chronicle says that he was captured in a battle and released after payment of a ransom of nine lacs of *firozas*. This chronicle appears more trustworthy.

Muta Nainsi says that Akheraj I captured the Musalman governor of Jalore but the chronicles of Palanpur show that Mazahid died in Hijri 915 (1511),

having been released five years earlier. If the date given in the Palanpur history is correct he was released on or about 1561 V.E. (1504) when Jagmal and not Akheraj was reigning in Sirohi.

Hammir, the younger brother of Jagmal, was extremely cunning and had made himself master of nearly half the State—an area comprising the greater part of the country to the west of Abu. Hammir by his aggressive conduct displeased his indulgent brother so that there resulted a war in which Hammir was killed and his *jagir* confiscated. Jagmal had five queens, one of whom was Ananda Bai,¹ daughter of Maharana Rai Singh of Mewar. She bore him three sons, Akheraj, Megjal and Dida, and a daughter Padmavati, who married Maharana Ganga of Jodhpur. Padmavati built the Padmabar tank in Jodhpur and became *sati* with her husband in 1588 V.E. (1531). She was mother of the famous Maldeva and his brothers, Biral and Man Singh.

Akheraj I, 1580—1590 V.E. (1523—1533).

Akheraj was a very brave warrior and is still popularly known on Urana Akheraj or Urana Akha which means 'the flying Akheraj.' "He built the fort of Lohiana which was levelled to the ground in 1883-84 A.D. and is represented by Jaswantpura in Jodhpur territory."²

He had two sons, Rai Singh and Duda.

Rai Singh reigned 1590—1600 V.E. (1533—1543). He seems to have been a great patron of *charanas* who still extol his praises. He granted the village

¹ It is said that on the instigation of her rivals, Ananda Bai was ill-treated by her husband. Prithviraj, her brother, came to revenge his sister's wrongs, but was poisoned by his brother-in-law of Abu. Tod's *Rajasthan, Mewar*, Chapter IX.

² *Rajputana Gazetteer*, p. 240.

of Khangaon to *charan* Mala Asiya and Matasan to Patta Kalakat. Muta Nainsi says that he helped the rulers of Marwar and Mewar on various occasions. "He helped to defend Chitor when it was besieged by Bahadur Shah of Gujerat."¹ He desired to seize Bhinmal which was then in possession of the Pathans of Jalore and laid siege to it in 1600 V.E., but was killed by an arrow from the fort. His queen was Champabai, daughter of Maharao Ganga of Jodhpur.

Duda, 1600—1610 V.E. (1543—1553).

At the time of Rai Singh's death his son Udai Singh was very young and Rai Singh therefore directed the nobles of the court to place his brother Duda on the throne of Sirohi in the hope that Duda would cherish the child. Duda was a man of very high principles. He had assumed the reins of government solely to carry out the wishes of his brother, and always considered himself a servant of his nephew. He would not even allow his son Man Singh to approach him. He ruled for ten years and at the time of his death he summoned the sardars and told them that the State belonged to his nephew Udai Singh and that his son Man Singh had no claim to it, and that therefore the rightful owner, Udai Singh, should be installed on the *gaddi* after him. He next called Udai Singh and told him that if he so desired he would give Lohiana as *jagir* to his (Duda's) son Man Singh.

Udai Singh, 1610—1619 V.E. (1553—1562).

The first act of Udai Singh was to grant the Lohiana village in *jagir* to his cousin Man Singh. The ungrateful wretch, however, soon forgot his uncle's obligations and began to entertain the idea of depriving Man Singh

¹ *Rajputana Gazetteer*, p. 240.

of his *jagir*. He kept quiet for a year but one day he passed an ironical remark concerning Man Singh, whereupon the nobles of his court reminded him of the debt of gratitude he owed to Man Singh's father, who had disinherited his own son in his (Udai Singh's) favour and told him that Man Singh was his loyal servant. The rebuke, however, had no effect on him and he deprived Man Singh of his *jagir* in the following year. Man Singh went over to Maharana Udai Singh of Mewar, pleased him on several occasions by his skill and bravery in his hunting excursions and obtained from him eighteen villages of Varkanbijebas as *jagir*.

After some years, Udai Singh was attacked by small-pox which resulted in his death. Seven of his queens ascended the funeral pyre with him. They were :—

1. Har Kunwarbai, daughter of Maharana Udai Singh.
2. Daughter of Kunpa Mehrajot.
3. Daughter of Jagmal Viramdevota.
4. Jhali.
5. Purwani.
6. Bhatiyani.
7. Sarwani.

Three other queens also desired to immolate themselves but were prevented. They were :—

1. Bikaneri, daughter of Maharao Kalyan Mal (*enceinte*).
2. Daughter of Sindhal Singh.
3. Bagheli.

The sardars seeing that he had left no son and that Man Singh, son of Duda, was with the Maharana, considered that if the news of Udai Singh's death reached

the Maharana, he might put Man Singh to death then and there and put an end to Deora Raj, by taking possession of Sirohi. They decided to send a trusty messenger, Sahni Jaimal, explaining the circumstances of the case to him. Jaimal lost no time in going to Man Singh and though he reached Kumbhalgarh before sunrise, he did not divulge the secret of the Maharao's death till mid-day.

Man Singh II, 1619—1628 V.E. (1562—1571).

When Jaimal reached Kumbhalgarh, Man Singh was in attendance on the Maharana in the fortress. Jaimal therefore delivered his message to Chiba Savantsi, whom he found in Man Singh's quarters. Jaimal next went to the fort where Man Singh on seeing him at once surmised that all was not well in Sirohi and left the court on a certain pretext. On reaching his quarters he told Chiba Savantsi that he was going to Sirohi and that if the Maharana wanted him Chiba was to say that he had gone out in search of wild pigs. He started with five horsemen in hot haste for Sirohi and reached the place before night had far advanced. He halted in a garden. Jaimal went ahead of him and conveyed the tidings of his arrival to the waiting sardars who at once presented themselves and Man Singh was installed on the *gaddi* the next morning.

At Kumbhalgarh the Maharana sent for Man Singh. Chiba Savantsi told the messengers that Man Singh had gone to chase two wild pigs and would be coming back in a little while. In the evening, however, when the Maharana again sent for him, he was told that Man Singh was seen at noon, ten *kos* from Kumbhalgarh, riding towards Sirohi with five horsemen.

On being asked by the Maharana how he knew that Man Singh was bound for Sirohi, he stated that a man whom they had met had given them the information that Maharao Udai Singh had been attacked by small-pox and that his condition was considered critical. The Maharana at once concluded that Udai Singh had died; and having decided to question those of his followers who still remained in the palace, he sent for the head of the Rajputs, Deora Jagmal. On his appearance the Maharao desired to be informed why Man Singh had left so suddenly, as there was none in Kumbhalgarh who intended to harm him. To this Jagmal replied that he could not say what might have been the motive which impelled Man Singh to depart so hurriedly and unceremoniously. The Maharana at once ordered a deed to be drawn up whereby four of the parganas of Sirohi were transferred to him. Jagmal thought that were he to refuse to sign the deed, the result would be an invasion of Sirohi. He therefore submitted that as Man Singh was a noble of the Maharana's court, the Maharana had power to do as he wished. He excused himself from immediate action by pointing out that it was too late in the night for signing the document. Next morning, on going to take his leave of the Maharana, Jagmal was reminded that he had not affixed his signature to the deed, and replied that his signature alone, affixed in the absence of Man Singh, would not make the deed valid. The Maharana realising that he was no match in diplomacy for the Rajput, and that only direct measures would avail, ordered that thanas should be at once stationed in the four parganas. Jagmal pointed out that as Man Singh was the Maharana's kinsman, there ought to be no question of resorting to force, and that it

would perhaps be best if the family priest or some other trusted official were sent to Man Singh to negotiate for the parganas.

The Maharana accepted his proposal and sent his family priest with Jagmal. Man Singh received the priest with all honours and sent him back with a present of an elephant and four horses to the Maharana and wrote, "Why should you mention only four parganas? The whole of the Sirohi Raj belongs to the Divanji¹ and I am only one of his own Rajputs." This reply pleased the Maharana and the matter was dropped.

Muta Nainsi says that Man Singh was a very strong ruler, and fought several battles against the imperial forces. The Kolis, safe in their mountain fastnesses between Santpur and Palanpur, had never yet been subjugated. Man Singh posted twenty-two pickets in a single day, turned out the Kolis and stationed his thanas on the hill. The place remained in a state of siege for six months after which the Kolis came in a body and fell at his feet. The Maharao then withdrew his forces and restored their lands to them.

In temper Man Singh was exceedingly irascible. When provoked, his anger overstepped all bounds of propriety. On one occasion soon after his accession, Champabai, mother of the late Maharao Udai Singh, said that her son's widow, Bikaneri, was pregnant and that if a son was born, Man Singh would have to abdicate. This kindled his wrath, which, fanned by further remarks of the ladies, so infuriated him that one day he rushed in the seraglio, and slew both Champabai and Bikaneri, sparing not even the eight-

¹ The principality of Udaipur is said to belong to Eklingji (Siva) and the Maharana is only the Manager (Divanji).

month unborn child which fell on the ground when its unfortunate mother was disembowelled. This dire deed done in the height of passion was unworthy of a Rajput and has left an indelible stain on his character.

He also killed his chief minister, Panchayan Parmar, who was believed to be inimical to the Deoras. His nephew, Kalla Parmar, was in attendance and was threatened with the same fate. At night when the Maharao was at his dinner, Kalla stabbed him and effected his escape. Man Singh lived for only three hours after he was thus mortally wounded. His courtiers asked him to name his successor whereupon he mentioned the name of Surtan, son of Bhana. He was cremated in front of the Achaleshwar temple and his mother Dharabai built the temple of Maneshwar on the spot. Five of his queens became *sati* and their images are installed in the temple.

Dharabai also built a stepped well near Sirohi which still exists and is called Dharawati.

Man Singh had two daughters; the first Onkarkuar was married to Maharaja Chandrasena of Jodhpur and the second to Jagmal, brother of Maharana Pratap Singh of Mewar.

CHAPTER III

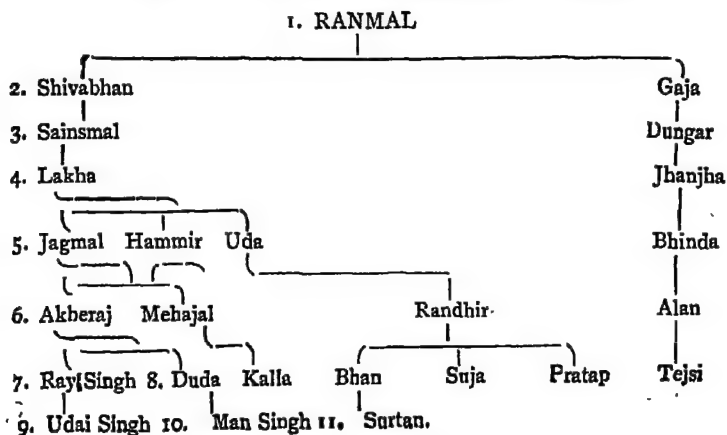
MAHARAO SURTAN

1628—1667 V.E. (1572—1610).

Pursuant to the wish of Maharao Man Singh, Surtan¹ was installed on the *gaddi* of Sirohi by the nobles in 1628 V.E. (1572). He was then only twelve years old and Rani Baharmeri, a widow of Man Singh, was with child. A serious dispute similar to that on the accession of Man Singh was thus imminent and received a start on the birth of a son to Baharmeri. She accordingly went away with her child to her father's place, being convinced that it was unsafe for her son to stay in Sirohi.

Deora Bija Harrājot was the minister and head of the administration before Surtan's accession. He thought that if the infant son of Man Singh could be placed on the *gaddi*, to the exclusion of Surtan, he himself would become practically independent. With this idea, he arranged with the Dungrawat Deoras that they should kill or depose Surtan and commenced working towards this end. Suja Randhirot, uncle of

¹ The following genealogical tree will show the relationship between Man Singh and Surtan. The figures to the left indicate the serial order of Maharaos.



Surtan, was a very brave Rajput and kept a number of other valiant Rajputs in his retinue. This made Bija jealous of him and he thought that so long as Suja was alive the success of his plan was doubtful. He, therefore, commenced plotting against Suja's life. The Dungrawats opposed him but he was determined to effect his purpose, and one day with the help of his cousin Sekhawat Rawat, he sent some Rajputs to Suja's house and had him assassinated. Bija next confiscated his property and his houses. Suja's wife concealed her sons, Prithviraj and Samdas, and thus saved them and took them to Abu. Suja's son Mala was killed in battle with Bija.

After the death of Suja, Bija invited the infant son of Man Singh to Sirohi and went out to receive him. Surtan was thus assured that Bija would make an attempt to kill him, and on a pretence of hunting, left Sirohi and went over to Ramsen, where the widow of his uncle Suja also came to him with her sons.

Deora Bija after having accorded a fitting reception to the infant prince took him in his arms, but unfortunately the child suddenly died. Bija was thus disappointed and coming back to Sirohi began to think of securing the throne for himself and asked Deoras Sura and Samra, sons of Nar Singh, and grandsons of Dungrot Deoraj Tej Singh, to help him. They, however, were firm in the traditions of the family and said that twenty male members of Lakha's family were still living and so long as a child of the family, even a year old, was alive, Bija had no right to sit on the *gaddi*. This displeased Bija who ascended the throne whereupon Deora and Samra left Sirohi.

Bija reigned only for four months. When the news reached the famous Maharana Pratap of Udaipur, he sent Deora Kalla, who was a grandson of Maharao

Jagmal and nephew (sister's son) of the Udaipur king, with a large army to Sirohi where he took possession of the throne, and Bija fled to Idar.

Kalla was now the Maharao of Sirohi, but as at the time of Surtan's succession, Bija administered the affairs of the State practically independently, Chiba Khiva Bharmalot now kept the reins of government in his hands. Deoras Samra, Sura and Deora Harraj (a grandson of Tej Singh and cousin of Deora Sura) also went over to Kalla but disagreements soon arose. The Chibas gained strength and treated other sardars with great insolence. One day after Kalla had left the durbar, Deoras Samra, Sura and Harraj were sitting on the *farsh* cloth, when Chiba Pata saw them and ordered the servant to bring the cloth to him. The *farrāsh* saw the two Deoras sitting on it and came back. On being asked by Chiba why he had not brought back the cloth, he replied that as the Thakurs Samra, Sura and Harraj were sitting on it, to do so was impossible. Chiba lost his temper, and the words he uttered clearly implied that the servant should have asked them to leave it.

The servant went again whereupon the sardars asked him if Pata wanted the cloth. The servant said that this was so. On this the sardars got up remarking that never again would they sit on Kalla's *farsh*. They were now bent on restoring Surtan to the throne of Sirohi. They went to him at Ramsen and made a *tilak* on his forehead, thus showing that they thenceforth acknowledged him as Maharao.

They next wanted to win over Bija to their side. Bija was then with the Rao of Idar. They invited Bija to meet the rightful owner of Sirohi. Bija at once obtained a detachment of the Idar force and reached

Rohua passing through Sirotran in his way. As soon as the tidings of his arrival reached Kalla and Chiba, they despatched Rawat Hamawat with 500 cavalry to meet him at the Girwar valley. Hamawat stopped at Malgam and Bija invested Barman. Bija had only 150 horsemen with him. The engagement took place a *kos* from Barman and Bija was victorious, only one soldier of his side being killed. The casualties on Rawat's side were heavy. Forty were killed and sixty wounded, Rawat himself being amongst the latter. Bija next went to Surtan at Ramsen and craved pardon for his past conduct. Surtan's party was strengthened but to defeat Kalla was no easy task. He was master of Sirohi and had a large army at his command. Bija then counselled Surtan to apply to Malik Khan of Jalore for help. Surtan agreed and sent a message to Malik promising to pay him a lac of rupees if he helped Surtan in obtaining the sovereignty of Sirohi. Malik replied that he would not sacrifice his friends and relatives for a lac of rupees but that if Surtan would agree to give him four parganas, Siyana, Bargaon, Lohiana and Dodial, he would come to his help. This proposal did not commend itself to some of the sardars but Bija told them that Malik wanted the villages in return for his blood. Surtan accepted the offer and Malik at once joined Surtan with 500 cavalry. Rao Kalla advanced and met them at Kalandri with four thousand men and entrenched himself there. Surtan at once determined to attack Kalla at Kalandri but Deoras Samra, Sura, Bija, and others told him that they ought to attack Sirohi and if Kalla wanted to oppose them he would come and meet them there. This prudent advice was accepted and acted upon. The force was divided into three parts and marched

towards Sirohi. Kalla, however, intercepted them about a *kos* from Kalandri and in the engagement which ensued, was utterly routed. Twenty men of Surtan's army were killed, the chief of whom was Deora Sura Narsinh, a brother of Deora Samra. Chiba Pata, Sisodia Makundadas, Sisodia Dalpat and Sisodia Shyamdas were among the slain on the other side.

Surtan thus sat for the second time on the *gaddi* of Sirohi. He was then 15 years old. Rao Kalla's family was sent with all honours and under proper escort to him. Kalla's descendants settled down in Bisalpur, Bankli, and Korta in Godwar pargana.

Bija again became the chief minister of Surtan, and began to assume his old habits. In a very short time, he became as strong as ever and his conduct alarmed Surtan. At this time Surtan had been married to the princess of Baharmer. She noticed Bija's behaviour and one day asked Surtan if he or Bija was the Raja of Sirohi. Surtan replied that he was the *de facto* ruler of Sirohi but could not govern unless and until Bija was turned out and this could not be effected without the help of brave Rajputs. The princess was a very brave and sensible lady and replied, "If you would give them a good salary there would be no dearth of Rajputs." Surtan then, with the advice of his brave queen, obtained twenty Rajputs from Baharmer and kept them in his court. Bija's party thus weakened and even his brothers Lona and Mana, both brave warriors, left him and joined Surtan's party. Bija seeing that he was losing his influence left Sirohi after some time and went over to his *jagir*. He could not, however, refrain from giving trouble to the administration and still dreamt of one day becoming the absolute ruler of Sirohi.

Shortly after this, Maharao Rai Singh of Bikaner passed through Sirohi on his way to Sorath. Surtan received him hospitably and Rai Singh also showed his high regard for the Sirohi sovereign. Bija also, as restless as ever, met him and entreated him to help him in securing for himself the principality of Sirohi and in the event of success offered to present half the State to the emperor (Akbar). Rai Singh felt inclined to refuse as he had not the remotest right to the chiefship. Yet securing the good-will of the emperor by presenting to him half of the State was a temptation too strong to be resisted. He, therefore, told Surtan that if he gave half his State to Akbar he would be relieved of all anxiety on behalf of himself from Bija. Surtan agreed. Bija was expelled from Sirohi and Madan Pal was appointed to govern the emperor's half of the State with an army of five hundred soldiers. Information was sent to Delhi and half of Sirohi was included in the imperial *khalsa*.

Nor was this the end of Sirohi's misfortunes. Fresh calamity awaited it.

Udai Singh of Mewar died at Gogoonda on Phagun S. 15, 1571 V.E. (1505). He left a numerous issue of twenty-five legitimate sons of whom the first was the famous Pratap. Out of love for his queen Bhatiyani, he set aside the established laws of primogeniture and proclaimed her son Jagmal as his successor. The story of Jagmal's accession as related by Tod is extremely interesting and is given in the extract below:—"In Mewar there is no interregnum: even the ceremony of *matim* (mourning) is held at the house of the family priest while the palace is decked out for rejoicing. On the full moon of the spring month of Falgoon, while his brothers and the nobles attended the funeral pyre,

Jugmal took possession of the throne in the infant capital Oodipur : but even while the trumpets sounded, and the heralds called aloud, ' may the king live for ever ! ' a cabal was formed round the bier of his father. It will be borne in mind, that Oody Singh espoused the Sonigurra princess ; and the Jhalore Rao, desirous to see his sister's son have his right, demanded of Kistna, the ' great ancient ' of Mewar and the leader of the Chondawuts, how such injustice was sanctioned by him. ' When a sick man has reached the last extreme and asks for milk to drink, why refuse it ? ' was the reply,—with the addition : ' The Sonigurra's nephew is my choice, and my stand by Pertap.' Jugmal had just entered the Russora, and Pertap was saddling for his departure, when Rawat Kistna entered, accompanied by the ex-prince of Gwalior. Each chief took an arm of Jugmal and with gentle violence removed him to a seat in front of the ' cushion ' he had occupied ; the hereditary premier remarking, ' you have made a mistake Maharaj ; that place belongs to your brother,' and girding Pertap with the sword (the privilege of this house), and thrice touching the ground, they hailed him king of Mewar. All followed the example of Saloombra. Scarcely was the ceremony over, when the young prince remarked that it was the festival of the Ahairea, nor must ancient customs be forgotten : ' therefore to horse, and slay a boar to Gouri, and take the omen for the ensuing year.' They slew abundance of game, and in the mimic field of war, the nobles who surrounded the gallant Pertap anticipated happier days for Mewar." ¹

It is also possible that the nobles of Mewar considered it inadvisable to instal an infant on the *gaddi*

¹ Tod's *Rajasthan, Mewar*, Chapter X.

in the present state of the country with the emperor (Akbar) bent on destroying the last relic of Rajput chivalry. The famous fort of Chittor was lost and Udaipur was in the hands of the enemy and a brave man like Pratap, who was also the rightful owner, was wanted to maintain at least the dignity of the illustrious house. The disappointed Jagmal went to Jahajpur and thence to the Mogul court where he seems to have been welcomed by Akbar. "The wily Mogul arrayed against Pertap, his kindred in faith as well as blood." He was thinking of granting a *jagir* to Jagmal when Rai Singh's letter mentioned above was received. The courtiers submitted that Sisodia Jagmal was married to the daughter of Rao Man Singh of Sirohi, that he was thoroughly acquainted with that part of the country and had petitioned also to that effect. The emperor thereupon said that Jagmal was a son of the Rana and in every way qualified, and that, therefore, half the State of Sirohi should be given to him. Jagmal received the emperor's *firman* and went to Sirohi where Surtan made over to him half his dominions.

Bija Deora had also approached the emperor as claimant to the same half but had to come back disappointed. He then joined Jagmal and stayed in his court at Sirohi.

There were now two rulers in Sirohi. Surtan lived in the royal mansions and Jagmal in other houses. 'At first things went on smoothly, but Jagmal's wife sowed the seed of discord which was watered by Bija. Jagmal's wife said to him one day that she could not bear the sight of strangers living in her father's palace. Jagmal determined to take possession of the house and relations became more strained. Bija also did

his best to cause further trouble. One day during the absence of Surtan, Jagmal and Bija attacked the palace but were violently opposed by Solanki Sanga, Charan Asia Duda, and other Rajputs, and had to fall back. Jagmal now thought that on Surtan's return he would be compelled to leave Sirohi. He, therefore, left Sirohi of his own accord and went to Akbar. Akbar at once sent Maharao Rai Singh Chandrasenot, third son of Maharao Chandrasen of Jodhpur, and Koli Singh of Dantiwara, with a detachment of the imperial forces to Sirohi. As soon as the tidings of Jagmal's arrival reached Surtan he left Sirohi and went to Mount 'Abu from strategic motives. Jagmal occupied Sirohi without opposition and lived in the palaces. His next step was to wrest the fort at Abu from Surtan and for this purpose he marched towards Achalgarh. Surtan advanced to meet him and halted at a distance of four miles from him in a place of advantage. Jagmal's army now apprehended a defeat and its leaders, therefore, were advised to attack the forces of Surtan's sardars, who might thereupon leave Surtan in order to defend their house and home and leave Surtan an easy prey to them. Deora Bija, Harrajot, and Rathor Khiva Mandanot were asked to go with some Musalman soldiers to Bhitrat. Bija told his comrades, Jagmal and Rai Singh, that Surtan was a brave warrior and well versed in the art of war, that he had no objection to go to Bhitrat, yet warned them to be very careful in case Surtan attacked them. The Rathors thereupon tauntingly replied that where there were no cocks morning never dawned. Bija had then to hang down his head and found a march to Bhitrat the only alternative left to him.

Surtan at once informed Deora Samra of Bija's departure towards Bhitrat. Samra said, "There is no

time to lose. Rai Singh¹ and Jagmal are stationed at Datani; they must be attacked at once." On Katik S. 11, 1640 V.E. (1583), Maharao Surtan acting on the advice of Deora Samra, sounded his drums and fell upon the enemy. The battle lasted for a long time and the valour of Surtan astonished his enemies. The Sisodias and Rathors left the field in consternation and Surtan remained the victor of the day. Sisodia Jagmal, Rao Rai Singh and Kali Singh, the three leaders of the imperial army, were killed in this battle. The casualties were heavy and included Rathor Gopaldas Kisandasot, Gangawat, Rathor Sadul Mehesot Kunpawat, Rathor Purnamal Mandnot Kunpawat, Rathor Lunkaran Surtanot Gangawat, Rathor Kesodas Esardasot, Parihar, Gora Raghawot, Parihar Bhan Abhawat, Deva Udevat, Barhat Isar, Mangalya Kisna, Mangalya Gopal Bhojwat, Dhandhu Khetsi, Bhati Kan Abavat, Rathor Khiva Raisalot, Chauhan Sekka Jhanjhânot, Sehlot, Pala. Pancholibhan Abhavat and others.²

Akbar's army met with a dreadful reverse and very few escaped unhurt. Rai Singh's state-drum,³ his weapons and his horses and Jagmal's weapons and other property fell in Surtan's hands. Very few Rajputs of the Sirohi army were killed, the most important of them being Deora Samra Narsinh. When the Sirohi monarch traversed the field, he saw the famous *charan* poet, Adha Dursa, among the wounded. A Rajput, who accompanied the Rao, said, "Give him also a dose of milk," which means "Despatch him." Dursa said :

¹ Akbar granted the title of Rao to Rai Singh, third son of Maharao Chandrasen of Jodhpur, in 1639 V. E. with the estate of Sojat.

² These names are taken from Muta Nainsi's chronicle. In the manuscript of the Jodhpur chronicle, thirty-two warriors are named who died with Rao Rai Singh. The same book also says that twenty-five Rajputs of Jagmal's party and fifteen of Koli Singh's were killed.

³ This drum is still kept in Sirohi.

I am a *charan*, not a Rajput, and it is improper for Rajputs to kill *charans*. "The Maharao then said: If you are a *charan*, compose a verse in praise of Samra Deora who has just been killed. The *charan* there-upon read *ex tempore*:

धर रावां जस डूंगरां, ब्रद पोतां सत्र हाण ।

समरे सरण सुधारियो, चहु थोकां चहुआण ॥

"Samra has glorified his death in four ways, he saved the land of his king, acquired fame for the hills and a good name to be proud of for his descendants, and caused a havoc among the enemy."

The Maharao was extremely pleased to hear the verse; gave him a seat in his own palanquin, had his wounds cured and afterwards made him his court poet, and granted a *jagir*. This victory was gained solely through the valour of Surtan and his fame resounded throughout the whole of Rajputana.

After the death of Jagmal, Sisodia influence disappeared in Sirohi, yet Bija was still bent on mischief. He went to the emperor and made another attempt to get the principality. Akbar was furious when he heard of the death of Rai Singh and the retreat of his army. He at once commanded Mota Raja Udai Singh of Marwar to punish Surtan and sent Jambeg also in command of an army.

Bija accompanied them. Rao Udai Singh began to plunder the country. On Phagun S. 5, 1644 V.E. (1587), he sacked Nitara and halted there for a month. Maharao Surtan had removed to his fort on Abu. Udai Singh, however, found it impracticable to attack Surtan on Abu. The emperor's commands had to be obeyed and what could not be accomplished by force, he determined to achieve by deceit. With the ostensible object of making peace, he called Deora Sanwantsi Surawat,

Deora Patta Surawat, Radbara Hammir Kumbhiawat, Radhara Bida Sikrawat, Chiba Jeta and Deora Sanwantsi through Rathor Bairisal Prithwirajot assuring them that no foul play was intended. They were, however, treacherously killed by Ram Ratansinhot. Bairisal was incensed at thus having been made an instrument of a breach of faith, went to Udai Singh's camp and killed Ram Ratansinhot in his commander's presence and committed suicide by stabbing himself with a dagger. A platform at Nitora still commemorates this incident. Finding himself thus baffled, Bija next proceeded with Jambeg towards Vasthanji with a view to climbing up to Abu. Maharao Surtan met them at Vasthan and in the engagement which ensued, Bija was killed, Jambeg's brother was wounded and his army retreated. Mota Raja Udai Singh next placed Kalla a second time on the throne of Sirohi and went back. After Mota Raja's departure Surtan came to Sirohi, whereupon Kalla quietly decamped leaving Surtan sole master of the State.

The above history of Maharao Surtan is based on the *bhyats* (chronicles) of Sirohi, Jodhpur, and also on that compiled by Muta Nainsi. Some old records of Jodhpur have also been consulted. We shall now give an abstract of Abul Fazal's version of the story :—

Hijri 979.—Akbar was on his way to Gujerat and had sent on a force in advance under Mir Muhammad Khan. The latter had reached Sirohi, when the Raja of that place professed subjection and obedience and sent some Rajputs as envoys to wait upon him. The envoys having delivered their message, Muhammad Khan gave them an appropriate answer and fine robes and then, "according to the etiquette observ'd among the people of India, dismissed them with his own hand.

At this moment, one of the Rajputs stabbed the Khan in the breast, the weapon piercing through to his back under the shoulder." The assassin was immediately cut down, and the Khan's wound, having been promptly attended to, healed in fifteen days. When the emperor himself arrived at Sirohi, "eighty Rajputs in a temple and seventy in the Raja's house stood ready to perform the vow they had made to die." In a few moments they were all despatched. Dost Muhammad, son of Tatar Khan, perished in the Raja's house.

Hijri 984.—Rao Surtan of Sirohi and Taj Khan of Jalore raised the standard of revolt and the emperor therefore deputed Rao Rai Singh of Bikaner with Tarsukhan, and Syed Hashim to subjugate them. They first marched to Jalore where they subdued Taj Khan and with him they went to Sirohi. There Rao Surtan met them and with Taj Khan they went to the emperor, who was then in Mewar on his expedition against Rana Pratap Singh. When the emperor reached Banswara, news reached him that Surtan had again assumed a hostile attitude. Rai Singh Bikaneri and Syed Hashim were again sent to Sirohi. Surtan defended himself in his fort and the imperial army had to retire several times. Finding a victory impossible in open warfare, they laid siege to the fort. "During the siege, Rai Singh called his family to his camp, but Surtan fell upon the caravan, killed several relations of Rai Singh and then withdrew to Abugarh." In the meantime, Sirohi was captured and Abu was subsequently surrendered, whereupon Rai Singh, leaving a garrison at the latter place, took the Deora to Akbar's court, leaving Syed Hashim as governor of Sirohi.

Hijri 989.—Surtan's eldest son collected an army and killed Hashim. Surtan also went over to his son.

The emperor, thereupon, granted the State to Jagmal, a brother of Rana Pratap Singh, and ordered Aitmad Khan of Jalore to wrest Sirohi from Surtan. Jagmal went to Jalore and with Aitmad Khan attacked Sirohi. Surtan opposed him but was compelled to take refuge in the hills. Jagmal took possession of Sirohi and Aitmad Khan went back to Jalore leaving Bija Deora and Rai Singh Chandrasenot, a grandson of Rao Maldeo of Jodhpur, with a large army for the protection of Jagmal.

Hijri 991.—There was a revolt in Jalore which Bija was deputed to suppress. Surtan was on the alert and by a private passage entered the palace where Jagmal and Rai Singh were sleeping. They opposed Surtan but both were killed.

Jagmal's acquisition of Sirohi in the Akbarnama refers to the second invasion of Sirohi by imperial forces as mentioned above, but the account of the deaths of Jagmal and Rai Singh as given by the Persian historians is not true. They were both killed in the battle of Datani. Annals of Jodhpur, as also the papers of 1668 and 1669 V.E. found there, expressly state that Rai Singh was killed at Datani with several well known Rathors whose names are mentioned. Muta Nainsi records the same facts. Abul Fazal has, however, ignored the reverse of Datani and says that they were killed in the palace, this being stated evidently with the intention of hiding the defeat of the imperial army by a petty chief. Bija's deputation to quell the rebellion at Jalore is as false. He had no concern with Jalore and there is no reason why he should have been sent to Jalore at all to represent the emperor. Bija did go to Bhitrat at the request of Raisinha and Muta Nainsi supports us in this opinion.

Akbarnama also says that in Hijri 1001, Akbar deputed Mota Raja of Jodhpur to reduce the arrogant chief of Sirohi, but does not say what he did there. To us it appears, as Muta Nainsi has also stated, that Surtan could not be subdued and Mota had to go back after plundering the country.

Tod in his *Rajasthan*, Vol. II, Chapter VI, has recorded an incident which is reproduced here, as showing Surtan's character:—Nahur Khan *nom de guerre* Mokund Das, a Rathor of the Kunpawat sept, "was ordered against Soortan, the Deorah prince of Sirohi, for which service he had the whole Rahtore contingent at his disposal. The Deorah prince, who could not attempt to cope with it in the field, took to his native hills; but while he deemed himself secure, Mokund, with a chosen band, in the dead of night entered the glen where the Sirohi prince reposed, stabbed the solitary sentinel, bound the prince with his own turban to his pallet, while, environing him with his clansmen, he gave the alarm. The Deorahs starting from their rock beds, collected round their prince, and were preparing for the rescue, when Nahur called aloud, 'You see his life is in my hands; be assured it is safe, if you are wise; but he dies on the least opposition to my determination to convey him to my prince. My sole object in giving the alarm was that you might behold me carry off my prize.' He conveyed Soortan to Jeswunt, who said he must introduce him to the king. The Deorah prince was carried to court, and being led between the proper officers to the palace, he was instructed to perform that profound obeisance, from which none were exempted. But the haughty Deorah replied, 'His life was in the king's hands, his honour in his own; he had never bowed the head to mortal

man, and never would.'

"As Jeswunt had pledged himself for his honourable treatment, the officers of the ceremonies endeavoured by stratagem to obtain a constrained obeisance, and instead of introducing him as usual, they showed him a wicket, knee high, and very low overhead, by which to enter, but putting his feet foremost, his head was the last part to appear. This stubborn ingenuity, his noble bearing and his long-protracted resistance, added to Jeswunt's pledge, won the king's favour; and he not only proffered his pardon, but whatever lands he might desire. Though the king did not name the return, Soortan was well aware of the terms, but he boldly and quickly replied, 'What can your majesty bestow equal to Achilgurh? Let me return to it, is all I ask.'

"The king had the magnanimity to comply with his request; Soortan was allowed to retire to the castle of Aboo, nor did he or any of the Deorahs ever rank themselves amongst the vassals of the empire; but they have continued to the present hour a life of almost savage independence."

Maharao Surtan was a very valiant chief. He loved liberty like his contemporary the famous Rana Pratap and spent his life in perpetual warfare. He is said to have fought fifty battles in a reign of fifty-one years. He was several times deprived of his kingdom but was never discomfited and every engagement seems to have redoubled his valour. Safe in his mountain abode he cared little for the numerical strength of his enemies' forces. He defeated the imperial army several times. Akbarnama says that he was once taken to the imperial court. Even if this be true, the visit appears to have been only formal. This great warrior reigned for thirty-nine years and died in

Asoj S. 9, 1667 V.E. (1610), leaving a name enshrined in the glorious company of the brave.

Surtan was as great a patron of learning as he was skilled in the art of war. Several stone inscriptions in the State record his generosity. In 1663 V.E. (1607) he granted Pesuwa to the famous *charan* poet Adha Dursa. There are several other instances of Maharao Surtan's liberality.

Surtan was of a very affable disposition and counted among his friends many princes of Rajputana. Maharao Chandrasena was expelled from Mewar by Akbar and lived in Sirohi for two years, where he was treated with all honours due to his rank. When he went to Banswara he left his mother and his queens in Sirohi. Jagmal, younger brother of Pratap, was killed in Datani, yet this fact had no effect on the Maharana's regard for Surtan. On one occasion when a proposal was made for marrying the Maharana's grand-daughter to Surtan, Sagar, a brother of the Maharana, told him that Surtan had killed Jagmal, a brother of the Maharana, and the Maharana therefore owed him a grudge. The Maharana paid no attention, whereupon Sagar said, "What am I to do?" The Maharana said, "You are at liberty to go but as you are one of our family, do not accept the service of the Turk at Delhi and eke out a livelihood there."

The Maharana thus displeased his brother and married his grand-daughter to Surtan. This will show the relations existing between the two rulers.

Maharao Surtan had twelve queens of whom Champakuvar of Idar built a step-well in Sirohi called after her name.

Surtan left two sons, Raj Singh and Sur Singh.

CHAPTER IV

MAHARAO RAJ SINGH TO MAHARAO UDAI SINGH II

1667—1839 V.E. (1610—1728.)

ON the death of Maharao Surtan, his eldest son Maharao Raj Singh succeeded to the *gaddi* on the 9th of Asoj B., 1667 V.E. (1610). He was a weak prince, and his younger brother Sur Singh found an opportunity for setting up an intrigue to compass his overthrow. Sur Singh was the Prime Minister, and in the hope of realising his ambition he began to strengthen his party. This led at once to a rearrangement of the parties at court. Deora Bhairo Das Samrawat, Ragho Dungrot and several other Deoras joined Sur Singh's party; while Deora Prithwiraj Sujawat and others remained loyal to Maharao Raj Singh. Sur Singh, soon considering himself strong enough, began to encroach upon certain divisions of the State, and, with the object of securing the sovereignty of Sirohi, sought an alliance with Maharaja Sur Singh of Jodhpur. In the battle of Datani, Maharao Surtan had put the army of Rao Rai Singh Chandrasenot (of Jodhpur) to rout. Now, as a preliminary step towards realising his dreams, it was necessary for Sur Singh to effect a reconciliation with Maharaja Sur Singh, and with this object in view it was settled that Sur Singh Deora's daughter should be given in marriage to Maharaja Sur Singh's son, Prince Gaj Singh; that on the same day twenty-nine other Rajputs, whose relations had been slain in the battle of Datani, should be married to the daughters of the Rajputs belonging to Sur Singh Deora's party; that Deora Bija's studded dagger should be presented to

Prince Gaj Singh; and that all the furniture of Rao Rai Singh's tent, including the State drum, which Maharao Surtan had wrested from him, should be returned to the Maharaja. In return Maharaja Sur Singh was to secure for Sur Singh Deora the *gaddi* of Sirohi, to take him to the then Emperor of Delhi, get him admitted into the Imperial Service and see that his son was never turned out of Sirohi State. This agreement was signed in the month of Phagun 1668 V.E. (1611) and by it, Maharaja Sur Singh of Jodhpur acknowledged Sur Singh Deora to be the ruler of Sirohi. This resulted in an outbreak of hostilities between the two brothers, Maharao Raj Singh and Sur Singh, which finally assumed the form of a civil war in which Sur Singh was vanquished. With this defeat, Sur Singh had not only to give up all hopes of kingship, but had himself to fly from Sirohi and live in exile.

Prithwiraj Sujawat was now exalted to the rank of prime minister. In a very short time, he assumed the same attitude as Deora Bija had affected in the reign of Maharao Surtan. This created a spirit of antagonism between the Maharao and his minister, and Prithwiraj with the help of his brothers and nephews began to plunder the country.

Maharao Raj Singh was the grandson of Maharana Amar Singh of Udaipur, on his mother's side, and thus nephew of the then ruling prince, Maharana Karan Singh, who, being unable to tolerate the continuance of such a state of affairs in Sirohi, invited Maharao Raj Singh and Prithwiraj to Udaipur in the hope of effecting a reconciliation between them. He explained to them the impropriety of their conduct, and exacted a promise from Prithwiraj that he would alter his ways. No sooner did Prithwiraj get back to Sirohi than he broke his

promise, and not only assumed the same unruly attitude, but rapidly grew so powerful that the administration of Sirohi went from bad to worse.

Prince Gaj Singh of Jodhpur subjugated Jalore in the year 1674 V.E. (1617) and put Bhati Dayal Das and Bhati Gopal Das Asawat in charge of the *thana* there. Maharao Raj Singh sent word to them that if they would expel Prithwiraj from within the limits of Sirohi he would grant them 14 villages. The offer was communicated to Prince Gaj Singh, who accepted it and despatched Dayal with an army from Jodhpur to expel the traitor. Prithwiraj was vanquished and driven out of the State, and fourteen villages of the district of Khuni, *viz.*, Kotta, Palri, Rawanra, Manchal, Alpa, Posalya, Vanka, Baghin, Khejaria, Bheo, Andor, Aswara and Naradna, were handed over to the Jodhpur State. Prithwiraj, however, came back the very next year, and the villages consequently reverted to the possession of the Maharao.

In 1674 V.E. (1617) the Maharao awarded the village of Jankhar to the renowned poet Adha Dursa in recognition of his poetical excellence. He also bestowed the *jagir* of Padiva upon Bhairo Das Samrawat and took him into his employ. Prithwiraj now began to seek an opportunity for murdering both Bhairo Das and the Maharao. It so happened that on a certain day the Maharao, leaving Bhairo Das behind, went to worship in the shrine of Shri Sarneshwar. Five sons and two nephews of Prithwiraj instantly fell upon Bhairo Das and cut him to pieces. Maharao Raj Singh then conferred the *jagir* of Pandiva upon Bhairo Das's son Rama and admitted him into his court. Prithwiraj next contemplated the murder of the Maharao

himself. On a certain day, accompanied by his sons, Nahar Khan and Chanda, and his nephews Rama and Rai Singh, he suddenly entered the palace and surprised the Maharao. The Maharao was accompanied by but a small retinue and quite unprepared to offer any opposition. Although there was little hope in resistance, he manfully unsheathed his sword, and after killing two of his adversaries fell mortally wounded. Having despatched the Maharao, the assassins fell upon Sisodia Parbat Singh and Rama, son of Bhairo Das, but the latter offered such a heroic resistance that the followers of Prithwiraj had to fall back. Prithwiraj next effected an entrance to the seraglio where the Maharao's infant son, Kumar Akheraj aged two years and a half, was sleeping, but the nurse instantly concealed him under the mattress. Prithwiraj, desirous of putting an end to the child's life, made a careful search for him, but in vain. Another version of the story of the prince's escape is that the nurse concealed him in a gutter and laid her own child in the bed in his stead. When the assassin enquired of her concerning the prince, she pointed to her own child whom he instantly murdered. It is also said that Sisodia Parbat Singh, the Thakur of Pindwara, saved the infant prince.

The assassination of the Maharao caused a great commotion in the palace, and a number of Rajputs rushed in to encounter Prithwiraj and his followers. Deora Rama learnt that Kumar Akheraj was safe, but he did not deem it safe that the prince should remain in the palace any longer, even though Prithwiraj and his men were surrounded. He therefore removed the heir to a place of safety, and, addressing Prithwiraj as a traitor, proclaimed in a loud voice that he had endeavoured to slay the young prince also but that God

had saved him. Prithwiraj and his men remained there surrounded till midday and volleys of shots and arrows were poured upon them. In the afternoon, Prithwiraj, feeling that his doom was sealed if he offered further resistance, placed himself in the middle of his followers and effected a hasty retreat. The Rajputs pursued him and inflicted a heavy loss on his men. Prithwiraj, however, reached his camp safely, mounted a charger and fled with other survivors to the village of Pabri. This incident took place in the year 1677 V.E. (1611).

After Prithwiraj was thus compelled to leave Sirohi. Sisodia Parbat Singh, Deora Rama, Dooda Karamsi, Sah Tejpal, and others installed the infant Akheraj on the *gaddi* and undertook to protect him, and to kill Prithwiraj or to turn him out of the State. Shortly after Akheraj's accession they collected a large army and drove Prithwiraj beyond the limits of Sirohi. Prithwiraj then took refuge among the Deval Rajputs of his wife's family, residing in Bhinmal. These Rajputs gave him a stronghold in the hills of Chekhla to live in, and there he settled with his family. His son Chanda went to Amba Bhavani and began to pillage the villages of the State. He even went to the extent of collecting *sayer* from some villages. The partisans of Prithwiraj thus earned a bad name for themselves and the Rajputs began to hold them in contempt. Prithwiraj's nephew Rai Singh was killed in a predatory attack upon one of these State villages. It was impossible that such a state of affairs should continue and Deora Rajsingh and Bija determined to do away with Prithwiraj. They went to him and in the course of conversation explained to him the wickedness of Rama and

others. Prithwiraj was thus deluded into taking them into his confidence and permitted them to stay with him. They, however, were only waiting for an opportunity to kill him. This opportunity soon presented itself; and one night, having cut off his head, they returned to Sirohi. This was in the year 1681 V.E. (1624). By this time all the sons of Prithwiraj except Chanda had been slain. Chanda, however, was a very brave Rajput, and, not in the least overawed by the assassination of his father, began to plunder Sirohi villages with greater violence. The State authorities made every possible attempt to kill or capture him, but he always managed to baffle them and himself escape unhurt.

In 1722 V.E. (1654) Chanda seized Nibaj, and began to levy tribute upon 120 villages. Maharao Akheraj, in 1713 V.E. (1656), sent an expedition against him under the leadership of Sisodia Parbat Singh, Deora Rama Bhairo Dasot, Chhiba Karan Singh, Khawas Kesar, and others. Chanda had fortified his position strongly, and when, on Kartik B. 14, the Maharao's army attacked Nibaj, the defences were seen to be formidable and the force proved inadequate. After an engagement of six hours the army had to fall back. In this battle there were 50 casualties in killed, and 100 in wounded, in the Sirohi army. Ragho Das Jagawat Lakhawat, an officer of the State, was among the slain. Chanda, however, continued to harass the country with impunity until his death which happened shortly afterwards. His son Amara, though not so daring as his father, fled from Nibaj but continued his depredations for some time.

On attaining his majority, Maharao Akheraj avenged the death of his father by putting almost all of his father's murderers to death. He bestowed the



MAHARAO AKHERAJ II.

village of Ood upon Mahesh Das, grandson of the popular poet Adha Dursa, on the tenth of Chaitra S., 1699 V.E. (1642), and in the year 1707 V.E. (1650) built the palace of Sirohi, with its lattices, and *jharokhas*, at a cost of several lacs of rupees. In the same year on the fourteenth of Chaitra he awarded the village of Kayadran to Khemraj, the Dadhwariya Charan of Udaipur.¹

Akheraj's eldest son Udaibhan next began to give trouble by setting himself in authority against his father. The strained feeling increased and Udaibhan, with the help of some rebellious Sardars, even began to plot for the sovereignty of Sirohi. His scheme succeeded, and in 1720 V.E. (1613) he imprisoned the Maharao and seized the throne which he held for some little time. When Maharana Raj Singh of Mewar who was a great friend of Akheraj came to learn of this occurrence, he despatched an army under the leadership of Ranawat Ram Singh, which drove the usurper out and reinstalled Maharao Akheraj on his throne. The Maharao then retaliated by killing both his son and his grandson.²

Chanda's son, Amara, begged to be pardoned for his parent's rebellious conduct. The Maharao not only had the generosity to forgive him but granted him a *jagir* comprising Jaitwara, Dedapura, Makrora, Bapla,

¹ संदत् सत्तर सातो वरसं, चैव सुदी चौदस्त ।

कायद्रा कवि खेम ने, अखमल दिया अवरस ॥

² Khan Bahadur Munshi Niyamat Ali Khan, dewan of Sirohi, writes in his book, *The Past History of Sirohi* :—"Maharao Akheraj had two sons, Uda Singh and Udaibhan. Uda Singh put Akheraj in prison and Akheraj therefore had him assassinated. Udaibhan thereupon succeeded his father." This does not seem to be correct. Muta Nainsi, who wrote his chronicle in the time of Akheraj, says that the Lord of Sirohi, Akheraj, was imprisoned by his son Udaibhan. This is also recorded in the stone inscription on the Rajnagar tank in Mewar which was constructed about the same period. (*Rajprashasti*, Canto VIII, verses 35, 36.) *Virvinoda*, the State history of Mewar, says, "Uda Singh imprisoned Akheraj." This seems to be based on Munshi Niyamat Ali Khan's book.

Pithapur, Tokran, Mera, Girwar, Mongathala, Dhanari, Anwal, Delwara, and other villages.

About this time affairs at the Imperial Court at Delhi were in an unsatisfactory state owing to the increasing turbulence of the four sons of Shah Jehan, who were, in addition, quarrelling amongst themselves concerning the succession to the throne of the apparently dying king. Dara and Murad sought the alliance of Maharao Akheraj. They therefore sent a number of *nishans* to him some of which are given below:—

*Nishan*¹ from Prince Dara to Rao Akheraj II, dated the 11th of Rabi-ul-awal, Hijri 1060 (1703 V.E. or 1649 A.D.):—

“Rao Akheraj best of all the Sirdars and well-wishers of the empire, rest assured that you are honoured with imperial favours and know that your last application assuring us of your loyalty has been submitted to us. The prince has been removed from the governorship of that province (Gujerat) and the person appointed will be sent afterwards to drive him out. You should feel confident of imperial favours on yourself and act firmly with loyalty and fidelity.”

The Prince alluded to in the above is Murad Baksh.

Nishan from Prince Murad to Maharao Akheraj II, dated the 20th Rabi-ul-awal *San Jalus* 29th, Hijri 1066 S. (1712 V.E. or 1655 A.D.):—

“Your petition has been received by us. You should rest content, relying on imperial favours, and attend on us. Your request, if any, will be favourably considered on your presenting yourself here. Confident

¹ Written orders from Emperors were called *Firmans* and those from Princes imperial, *Nishans*.

of our favours, you should not delay but consider the matter as urgent."

Another *nishan* from Prince Dara to Maharao Akhcrāj II, dated the 14th of Moharrum, Hijri 1067 (1713 V.E. or 1656 A.D.):—

"Your petition of loyalty submitted to us. According to orders, a *firman* is being issued. You should carefully manage your State with a sufficient number of men. If there is any difficulty, come to us for instructions."

About the beginning of Hijri 1067 (1713 V.E. or 1656 A.D.) Syed Rafi while proceeding from Shah Jahan to Murad Baksh entered the limits of Dantiwara. Keshri Singh who was escorting him as a guide fell upon him and having despatched two or three of his followers and wounded four others, robbed him of seven or eight thousand rupees in cash and of other goods. When Syed Rafi reported the matter to Prince Murad, he despatched the following Nishan to the Maharao.

Nishan from Prince Murad to Maharao Akheraj II, dated Moharrum 7th, *San Jalus*, H. 1067 :—

"In these days, it has been reported to us that Syed Rafi was coming from the Emperor to us. When he entered the limits of Dantiwara, a Rajput named Keshri, who escorted him as a guide, treacherously killed two or three of his men, wounded three or four others, robbed the party of seven or eight thousand rupees in cash and some other goods. You are therefore commanded, on the receipt of the *nishan*, to inflict the full measure of punishment on the wretch, to find all the property stolen and send it to us. In such actions lies your loyalty, and the welfare of your person. Any delay will be reported to the Emperor and then it will be vain to repent. The matter should be treated as urgent."

The *nishan* was taken no notice of and the matter was therefore reported to the Emperor, who despatched the following *firman* commanding the Maharao to find the plundered goods, to send them to Malwa, and to see that in future no similar action should occur within the limits of his jurisdiction.

Firman from Emperor Shah Jehan to Maharao Akheraj II, dated the 23rd. *San Jalus* 30, H. 1067 (1714 V.E. or 1657 A.D.):—

“ It has been reported to us in these days that the property of certain persons has been stolen in your State. You are hereby commanded so to manage your State that such occurrences are not repeated, to search for the property looted in your State and restore it to the rightful owner. The *jagir* of that place has been granted to you in order that such incidents may not happen and that men may travel safely. It is also desirable that in future you should devote ample attention to the administration of the State, and rest assured that as you are our feudatory, there will be no interference with your *jagir*. The matter may be considered urgent.”

Nishan from Prince Dara to Maharao Akheraj II, dated the 6th of Safar, *San Jalus* 31, H. 1068 (1714 V.E. or A.D. 1657):—

“ Your petition duly received. It is desirable that you and your men should devote ample attention to your State. Your business will certainly be attended to. We shall summon you to our presence. Rest assured in every way. Consider that you are in the good graces of the Emperor and do not be at all anxious.”

Nishan from Prince Dara to Maharao Akheraj II,

dated the 7th of Moharrum, H. 1069 (1714 V.E. or 1657 A.D.):—

“Your petition loyally conveying all information of that part of the country has been duly received. We have always considered you our well-wisher and we are interested in your welfare. You are therefore ordered to maintain a sufficient force in your State, and, without any misgivings, adopt measures so that no one may be able to pass that way. Maharaja Jaswant Singh of Jodhpur is loyal and faithful. He has stationed a powerful garrison at Jalore, and is determined to send detachments to you in times of need. It would therefore be proper for you to inform him when need occurs. The detachment will join you. You are in the good graces of the Emperor. Continue sending us news of that part of the country. If Prince Murad Bakhsh asks you to attend, do not think of going to him.”

Nishan from Prince Dara to Maharao Akheraj II, dated the 7th of Rajjab, H. 1068 (1715 V.E. or A.D. 1638):—

“Your petition giving us the news of that part of the country duly received. You are hereby informed that Maharaja Jaswant Singh and Kasim Khan have left Ujjain for Agra and will proceed to Ahmedabad. The Emperor has placed Khalil-ullah Khan, and Rao Shatru Sal of Boondi, with twenty thousand cavalry in the vicinity and has sent twenty lacs of rupees for expenses. They will join the Maharaja very soon, and will severely chastise that unmannerly, ungrateful creature (Murad). You ought to join them with your men and if any one of the neighbouring zamindars is at hand, assure him of imperial favours, and take

him with you. Inform other zamindars in the vicinity in black and white, that if the wrong-doer tries to pass through their estates, they should make every endeavour to capture or to kill him, as was done by Gokul Ujjainiya after the rout of Shuja. He robbed the followers of Shuja, and we in reward allowed him to keep the booty for himself. Imperial favours were also shown to him. In the same way all the goods and chattels which they are able to wrest from that unworthy traitor and his retinue will be granted to them in reward. A *nishan* addressed to Kanhji is sent herewith. Take it to him and personally induce him by writing to understand that all his valour and exertions on this occasion will lead to his betterment."

It is evident from these *nishans* that Dara wanted to secure the alliance of the Maharao, because he had an intention of humiliating his brother Murad, and this correspondence, as also the fact that Murad sent only one *nishan*, shows that Akheraj was willing to take the part of Dara. Dara while proceeding from Gujerat to Agra in order to encounter Aurangzeb had made a short sojourn in Sirohi.

Akheraj II died in the year 1730 V.E. after a reign of fully 53 years. He was a valiant ruler. In Sirohi Raj his bravery is extolled to this day.

He had eleven Ranis, one of whom Ratan Kunwar built a stepped well in Sirohi, known as Ratan Baodi, in 1732 V.E. (1617). He had two sons, Udai-bhan and Udai Singh, of whom the first was killed in the lifetime of his father. His sister Kamal Kunwar was married to Maharana Karan Singh of Udaipur, and his daughter Anand Kunwar to Maharaja Jaswant Singh of Jodhpur. Akheraj was succeeded by his son Udai Singh II.

Udai Singh II died in 1733 V.E. (1676), after a short reign of only two years and a half, and was succeeded by his nephew Bairisal, son of his elder brother Udaibhan.

CHAPTER V

MAHARAO BAIRISAL I TO MAHARAO TAKHT SINGH

1733—1754 V.E. (1676—1697).

At the time of Bairisal's accession, the famous Moghul general Jaswant Singh, ruled over Jodhpur. Aurangzeb, who was extremely jealous of Jaswant, sent him to Peshawar in chief command of the Jamrud outpost. Here he died in 1735 V.E. (1678). As his family was being escorted home, one of his Ranis gave birth to Prince Ajit Singh, at Lahore. When the news of Jaswant's death reached Aurangzeb he confiscated the State of Marwar and ordered the infant prince to be brought to his presence. Durga Das and others took Ajit Singh to Delhi, where they lodged in the mansions of Raja Rup Singh of Kishangarh. The Emperor presented a *khilat* (robe of honour) to Indra Singh, son of Rao Rai Singh of Nagaur, and on the 2nd of Shrawan B. 1736 V.E. (1679), appointed him Governor of Jodhpur, and ordered the Kotwal to conduct Jaswant Singh's heir and Ranis to Nurgarh, and to punish them in case of disobedience. The Rathors, who had already received news of this, contrived to spirit away the infant prince of Marwar. Soning and others brought Ajit to Jaswant Singh's widow, Deori, at Sirohi. Bairisal did not deem it politic to take the risk of openly sheltering them at his capital, and therefore arranged to conceal them at Kalandri. Several years of Maharaja Ajit Singh's infancy were thus spent within the limits of Sirohi.

Shortly after this, Maharana Raj Singh of Udaipur carried off a Rajput princess whom the Emperor desired to marry, and this made Aurangzeb, who had already been exasperated on the receipt of the Rana's letter exhorting him to abolish the *Jazia*, " ' pour out all the phials of wrath against the devoted Mewar,' and his preparations more resembled those necessary for the conquest of a powerful kingdom than for the subjugation of a Rajput zamindar, a vassal of that colossal Empire on whose surface his domain was but a speck. In the very magnitude of these, the Suzerain of Hindustan paid the highest tribute of praise to the tributary Rajput, for he denuded the very extremities of his Empire to assemble a host which he deemed must prove irresistible." ¹ The Emperor himself encamped at Ajmer but posted Muazzam, his eldest son, at Udayasagar lake and despatched Akbar to Jaitaran on the Marwar side. Raj Singh, however, died of his wounds on the 10th of Kartik S. 1737 V.E. (1680) and was succeeded by his son, Jai Singh. In this war, the Rathors rendered yeoman service to the Maharana, and their famous hero, Durga Das, marshalled thousands of horsemen to support him. Rajputs, however, felt that it was difficult to defeat Aurangzeb by open warfare. They therefore endeavoured to sow discord among the enemy. Rathor Durga Das, Rao Kesari Singh Chauhan, Rao Ratan Singh Chunawat Krishnawat, and others made a futile attempt to win over Muazzam to their side; Durga Das and Kesari thereupon approached Akbar, and on offering him the throne of Delhi succeeded by dint of their diplomacy in bringing

¹ Tod's Rajasthan, Mewar, Chapter XIII.

him over to their side. Akbar at once proclaimed himself Emperor of India, and had coins struck in his name; nay, more, he even marched upon his father at the head of 70,000 men consisting of his own army together with those of the Rathors and Sisodias. Aurangzeb did not lose his presence of mind at this juncture. He summoned Muazzam, who instantly marched to the help of his father, and having traversed a distance of over 160 miles, reached Ajmer on the 6th of Magh S. 1737 V.E. (1681). The Emperor in the meantime essayed a counter-move in the game of diplomacy which resulted in the flight of Akbar, and the melting away of the combined armies. The Imperial forces pursued Akbar but Rathor Durga Das and Soning escorted him safely to Dungarpur. As a result of his treachery within the Imperial family, Aurangzeb concluded a hasty peace with Mewar, and directed his attention to the capture of Akbar. Flying from Ajmer, the prince reached Marwar and after a short sojourn at Sirohi, left for Dungarpur through the hilly district of Bhomat. Prince Muazzam, who had also started to capture Akbar, sent the following *nishan* to Maharao Bairisal.

Nishan from Prince Muazzam to Maharao Bairisal, dated the 9th Rabi-ul-awwal, 1092 Hijri:—

“Be it known to Maharao Bairisal exalted with imperial favours, and brave in body and mind, that in these days, the rebels, Akbar, Durga, Soning and other Rathor wretches have passed through your State and escaped; and you made no attempt to kill or to capture them because you had no information and did not hold your forces ready. Now it has come to our knowledge that you desire to take some steps in this direction. You are, therefore, commanded to kill or to capture them outright, should the rebels again set

foot in your dominions, as you desire a continuance of imperial favours. This will be deemed a great service to the Grand Imperial Court, as also to ourselves and will lead to your own advancement. The matter may be considered urgent."

Akbar, however, had fled to the Deccan whence he eventually sailed for Persia and never again set foot in the realm during his father's lifetime.

Bairisal died at his capital, shortly after, in 1754 V.E.¹ (1697) and three of his Ranis ascended the funeral pyre with him. His cenotaph was consecrated five years afterwards.

Chhatrasal, son of Udai Singh, ascended the throne in 1754 V.E. (1697) and died in 1762 V.E. (1705). He was also called Durjan Singh and Durjan Sal. He was succeeded by his son Man Singh II, also known as Umed Singh. He had a great fancy for swords and passed an order that no sword of bad steel should be made in his State. The result of this was that the very best swords were manufactured in his dominions, and Sirohi swords, like the daggers of Lahore, became famous throughout the length and breadth of Hindustan. The sword made after the design of Man Singh is known in Rajputana as *Mansahi*.

¹ Historians and chroniclers have both erred regarding the dates of Bairisal and his successors. M. Devi Prasad says that Akheraj died in 1730 V.E. and was succeeded by Udai Singh who in turn died in 1754 V.E., but omits the name of Bairisal altogether. In the same way the chronicles of Sirohi Raj leave out the name of Bairisal. There is, however, no doubt that Bairisal ruled here for 21 years from 1733 to 1754 V.E. Three stone and two copper-plate inscriptions of his reign ranging from 1733 to 1752 V.E. have been deciphered. The *nishan* of Prince Muazzam is another evidence of his existence. M. Niamat Ali Khan also appears to be incorrect when he says that "Bairisal died in 1749 V.E. and was succeeded by Surtan. Chhatrasal, a son of Udai Singh, also appeared as a claimant to the *raj* and with a detachment of Udaipur forces placed at his disposal by Maharana Sangram Singh, attacked Surtan who fled and took refuge with Ajit Singh of Jodhpur. Chhatrasal was succeeded by Man Singh, also called Umed Singh." Bairisal died in 1754 not in 1749. A copper-plate inscription of his reign bears the date 1752 V.E.

It is also impossible that Chhatrasal could have received any help from Sangram Singh who ascended the throne of Mewar on the 1st of Pousha S., 1767 V.E., when Man Singh was ruling in Sirohi.

Ajit Singh of Jodhpur was appointed governor of Gujerat by Emperor Farrukhsiyar, and on his way to the capital of the province stopped for a few days in Sirohi. Man Singh II received him very hospitably and gave him his daughter in marriage. They were always on very friendly terms with each other afterwards. Ajit Singh died in 1781 V.E. (1724) and was succeeded by his son Abhai Singh who was appointed in 1780 V.E. (1723) to his father's post by Emperor Mohammad Shah. Sarbuland Khan, subedar of Ahmedabad, however, refused to hand over charge to him and Abhai Singh was thereupon compelled to give him battle with the imperial army and 50 guns. Before this, when Deora Thakur of Ranwara was plundering the Jhalore district of Jodhpur, Abhai Singh on his way to Gujerat had retaliated by devastating Ranwara and sacking the village of Posalia. The Maharao entered into an alliance with him, giving one of his princesses in marriage. The Moghul Empire was showing signs of decay. Nevertheless with a desire of pleasing Mohammad Shah the Maharao despatched a detachment of his own troops under the leadership of Narain Das, the Deora Thakur of Padiva, to join the imperial army. A great battle was fought near Ahmedabad in which the Sirohi army displayed great valour. Tod says, "In the wars of Guzzerat where the Deora sword was second to none, it was under the imperial banner that they fought with Abhi Sing as generalissimo."

Maharao Man Singh II (Umed Singh) had three sons, Prithwiraj, Zorawar Singh, and Jagat Singh. The *jagir* of Mandar was given to Zorawar Singh, and that of Bharja to Jagat Singh. His daughter Gaj Kunwar¹ was married to Maharaja Gaj Singh of

¹ Gaj Kunwar died at Sirohi on the 14th of Margshir B. 1857 V.E. and her cenotaph was built on the bank of the Mandakini facing the temple of Sarneshwar.

Bikaner. Man Singh died at Sirohi in 1806 V.E. (1749) and was succeeded by his eldest son Takht Singh.

Takht Singh, his son and successor, had no son, and his uncle Jagat Singh, therefore, became Maharao after him. He died after a short reign of only six months, leaving four sons, Bairisal, Sagat Singhi (Shakti Singh), Badai Singh and Daulat Singh.

BOOK IV

PART II

CHAPTER I

MAHARAO BAIRISAL II

1839—1866 V.E. (1782—1809).

Bairisal II became ruler of Sirohi in very troublous times. Lakhawat and other sirdars were in open revolt and Bhils and Minas were seizing every opportunity for looting the country. The ruler of Palanpur had taken possession of more than one village of the State,¹ and, seeing the spirit of the Sirohi nobles, had stationed thanas in many others. Bairisal was smarting under the injury, and wanted to get back his villages, but the income derivable from his diminished territories was insufficient for the maintenance of an adequate force. He did not lose heart however. He saw that his sirdars, intent on augmenting their *jagirs*, were not to be trusted. He therefore enlisted in his army Sindhi and Makrani Musalmans, Nagas and others who had a reputation for being brave warriors, and in six years a powerful army was raised. He also collected such forces as his loyal sirdars could place at his disposal, and invaded Palanpur. The first object of the expedition was to punish the refractory Thakur of Bhatana, but the Maharao's sirdars were in collusion with the Thakur and did not agree with the intention. The Thakur got news of the projected attack and fled to the hills. Three sirdars, Lakhawat, Dungalawat and Bajawat, next went over to Palanpur with their men. Bairisal had thus to

¹ A list of villages originally belonging to Sirohi, but now in the possession of Palanpur, is given in Appendix.

give up the idea of taking his villages back from Palanpur by force, and to save what still remained in his possession, he set himself to the task of restoring order within his dominions. He could not crush the recusant nobles by force, and had therefore recourse to strategy. Thakur Amar Singh Dungrawat of Padiva was at that time head of the sirdars. Jamadar Desar Sindhi, commander of the Makrani and Sindhi forces, was a great friend of this Thakur and was entrusted with the duty of despatching him. On Margashirsha S. 2, 1855 V.E. (1798), Amar Singh had gone to visit the shrine of Sarneshwar when the Sindhi approached him ostensibly for a friendly meeting and, as the Thakur was descending the flight of steps, cut him down with his sword.

For this service he was rewarded with the grant of Bachhol, a village in Palanpur, which is still held by his descendants. The Padiva Thakur was the leader of the conspiracy and his death weakened the sirdars to some extent. Fresh troubles arose soon after. Thakur Amar Singh of Landri had no son, and with the permission of the Maharao, adopted his cousin Ram Singh in 1858 V.E. (1801), presenting Nitōra, as the customary *nuzzer* on such occasions. After his death his widow, instigated by some mischief-makers, not only refused to give up Nitōra, but without the permission or even knowledge of the Maharao and in defiance of his authority, in 1859 V.E. (1802) adopted Khuman Singh, son of Tej Singh of Motagaon. The insurrection was soon quelled and the death of Tej Singh had the desired effect of overawing the rebellious nobles. The Kalandri affair was followed by similar conduct on the part of the Ranawat Thakur Sawai Singh of Pindwara, who, seeing the weakness of the

Sirohi government, adopted Zalim Singh of Dhanari, without the permission of the Maharao. He was ordered to appear in person in Sirohi but the prudent noble craved pardon for his offence and promised to serve the State faithfully in future. He also offered Rs. 5,000 as *mizzerana*. This was accepted and a written permission to adopt the boy duly granted to him. Zalim Singh afterwards remained a faithful servant of the Raj.

Bairisal in spite of his efforts could not succeed in recovering his lost villages from Palanpur or suppressing the Bhils and Minas and had further the misfortune of incurring the enmity of his powerful neighbour, the Maharaja of Jodhpur.

Maharaja Vijaya Singh of Jodhpur died on Ashadha B. 14, 1850 V.E. (1793), and was succeeded by his son Bhim Singh. Having sacrificed all those within his reach who stood between him and the throne, Bhim tried to secure the last sole claimant Man Singh who had shut himself up in the fort at Jalore. Man Singh, son of Bhim's brother Guman Singh, was secure in his stronghold, and on more than one occasion had sallied forth and plundered the fiscal lands. One of these excursions, an attempt to plunder Palli, had nearly proved fatal to him. The siege of Jalore lasted for eleven years in the shape of an imperfect blockade and Man Singh sent his wife and his son Chhattar Singh for safety to a village in Sirohi. The Maharao, however, for fear of offending Bhim Singh (who was his friend and ally) refused them shelter¹ and they had to go back, and on the return journey Chhattar Singh lost the sight of one eye by running against a branch of a tree. The want of hospitality shown on this occasion

¹ Tod's Rajasthan, Marwar, Chapter XIV.

incensed Man Singh, whose first act on his accession to the throne of Marwar, after the death of Bhim, was to attack Sirohi. The Jodhpur forces under Muta Gyanmal laid the country waste and returned with heavy spoil. Even this, however, did not satisfy Man Singh, and the slight, as will be shown hereafter, was never forgiven.¹

Bairisal died on Jyeshtha S. 7, 1864 V.E. (1807). He was expert in wielding weapons, a famous horseman, and a gentle ruler. He was always anxious for the prosperity of his subjects but the tide of the times turned against him.

His mausoleum which stands on the edge of the Mandakini tank, opposite the Sarneshwar temple, was consecrated in 1869 V.E. (1812). He had two queens, 'Abhaykunwar, daughter of Champawat Thakur Badan Singh of Thithoi in Idar, and Jaskunwar, daughter of Medatia Thakur Bane Singh of Chanod, Marwar; and three sons, Udaibhan, Shiva Singh, and Akheraj. The Maharao in his lifetime granted the *jagir* of Bharja to 'Akheraj and of Nandia to Shiva Singh.

¹ Rajputana Gazetteer, p. 243.

CHAPTER II

MAHARAO UDAIBHAN

1864—1874 V.E. (1807—1817).

Great disorder prevailed in the State at the time of Maharao Udaibhan's accession. He was too much engrossed in his own pleasures to pay much attention to the administration and matters went from bad to worse. Man Singh of Jodhpur was bent on annexing Sirohi or desolating it by ceaseless sacking. Bhils and Minas were again taking every opportunity that presented itself of committing dacoity.

In 1869 V.E. (1812) Man Singh sent an army to invade Sirohi which plundered the capital and several villages and returned to Jodhpur laden with spoil. In 1870 V.E. (1813) the Maharao with his brother Shiva Singh and some officers of the State went on a pilgrimage to Soron, and on his return passed through Palli, then a prosperous town in Marwar. He made up his mind to stay there for a few days and was there occupying himself in undesirable pursuits, when the governor of the place secretly gave information of the Maharao's sojourn there to his inveterate foe the Maharaja. Man Singh lost no time in sending to Palli a piquet which surrounded the house wherein Udaibhan was lodged, arrested him and his party, and took them to Jodhpur. There he was kept in confinement for three months and forced to sign an undertaking of subordination to Marwar and to pay a ransom of Rs. 1,25,000. When this was done, he was formally received by the Maharaja according to his rank, and permitted to depart. On reaching Sirohi his

councillors advised him to refuse payment of the stipulated ransom, and no attention was paid to reminders from Jodhpur.

The Maharaja was extremely angry and sent an army under Muta Sahibchand in 1873 V.E. (1817) which sacked Bhitrat pargana and extorted a great deal of money from the bankers. The Maharao thereupon determined to retaliate by sacking Jodhpur territories and sent an expedition under Ramdattapuri and Bohra Prema to plunder the Jalore and Godwar parganas of Marwar which adjoined Sirohi State.

They raided Kaddar Bagra, Akoli, Dhanpura, Tatoli, Sand, Nun, Mok, Deldari, Bilpur, Budtara, Sawarsa, Siparwara, Madoli, and Bhutwa villages of Jalore pargana and Kanpura, Palri, Korta, Salodria, Undri Dhanapura, Pomawa, and Sanpura villages of the Godwar pargana realising a *foujbab* (War cess) of Rs. 3,856 from the former and Rs. 1,788-14-0 from the latter.

The tidings of this retaliatory raiding on the part of Sirohi further exasperated the Maharaja who now sent a large army under Muta Sahibchand to strip Sirohi naked and lay it waste.

Sirohi was accordingly attacked on Magh B. 8, 1874 V.E. (1818). Udaibhan fled and took refuge among the hills.

His capital was ransacked for eight days and the Jodhpur army went back with considerable booty. Seeing his country thus desolated, the Maharao now thought it safer in the interest of the State to pay off the ransom. The state treasury was empty and bankers were now coerced. "Those who had any property left went to Guzzerat and Marwar and settled there.

Bhils and Meenas continued to pillage the fiscal villages, very few of which had any population to boast of. Udaibhan's tyranny became unbearable, and alienated the affections even of his own kinsmen. Moreover, he was never forgiven for signing away Deora independence when kidnapped and carried to Jodpoor. A convocation of nobles and principal inhabitants, therefore, declared him unfit to rule, and approached his brother Sheo Sing who was then living in Nandia. Sheo Sing consented to take the reins of government into his hands." ¹ "Maharaja Man Singh, aided by the Thakur of Nibaj, sent a force to liberate Udaibhan who was confined on Abu, but the expedition failed." ²

Udaibhan died in Magh B. 9, 1903 V.E. (1846) and Shiva Singh, who in the lifetime of his brother had acted only as regent, became the sovereign of Sirohi. Udaibhan was a middle-sized prince of a fair complexion but loose character. He was much engrossed in his own pleasure and had no thought for the welfare of his subjects. He was self-willed and never inclined to wholesome advice.

He ruled only for ten years and spent the remaining twenty-nine years of his life in captivity. Udaibhan had three queens : (1) Gulabkunwar, daughter of Chaora Thakur Jet Singh of Mahikhanta; (2) Jetkunwar, daughter of Champawat Thakur of Khejarli, Marwar; (3) Indrakunwar, daughter of Medata Thakur Prithi Singh of Narlai, Marwar.

¹ Tod's Travels, p. 71.

² Rājputana Gazetteer, p. 244.

CHAPTER III

MAHARAO SHIVA SINGH

Appointed Regent 1874 V.E. (1817)

Crowned 1903 V.E. (1846)

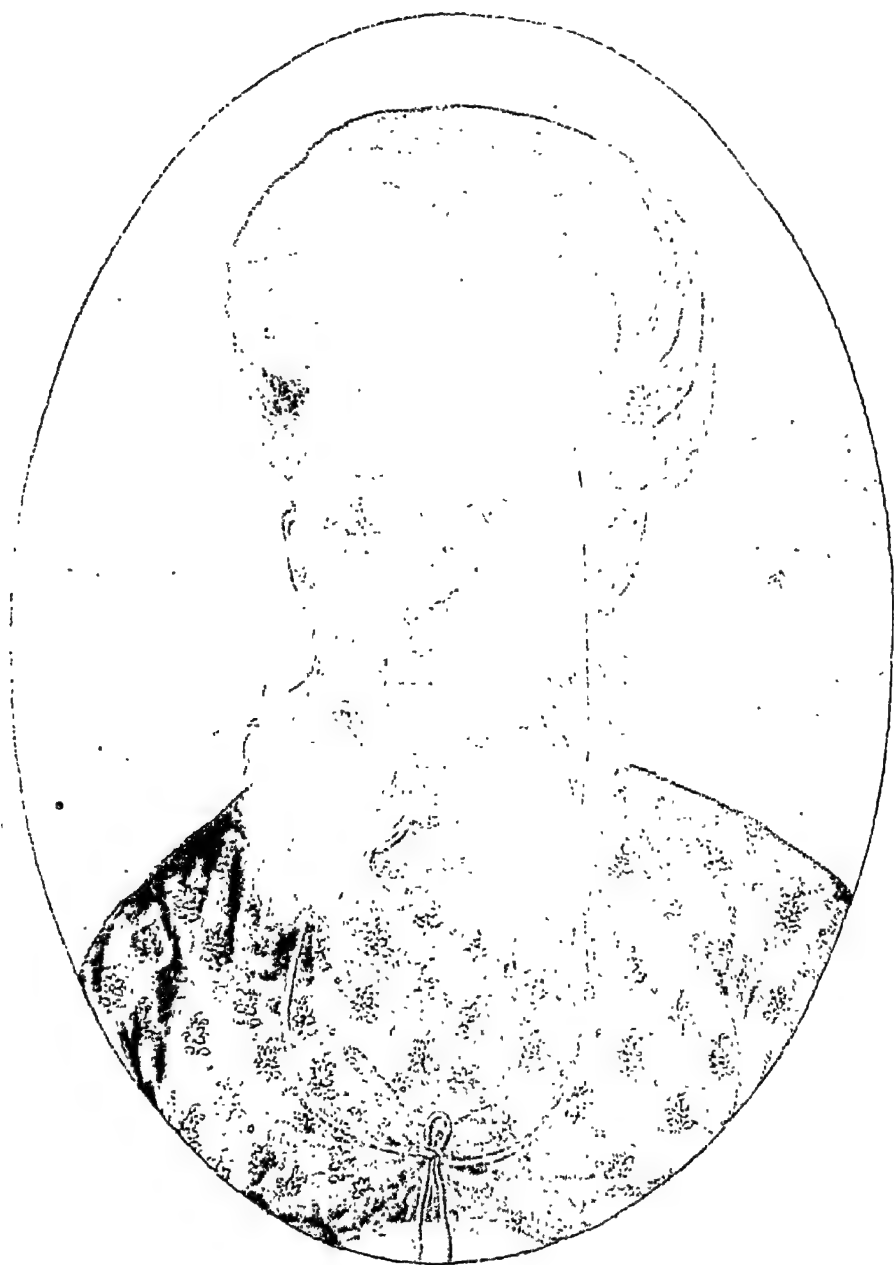
'As Regent

1874—1903 V.E. (1817—1846)

Maharao Shiva Singh placed his brother under surveillance, but so long as Udaibhan was alive considered himself only a regent. "The condition of Sirohi was now critical; many of the jagirdars had thrown off their allegiance and placed themselves under the protection of Palanpur, and the State was nigh being dismembered." ¹

The revenue of the State had dwindled to the insignificant sum of Rs. 60,000, and Marwar forces continued their depredations. The government had no power to protect the lives and properties of its subjects. The wealthy merchants had migrated to Gujerat, Malwa and other places and the country lay in a state of devastation. Bhils and Minas waxed in strength, pillaged the country, lifted cattle, and levied *chouth* from *Sasan* villages. Even this was not enough. They arrested and kidnapped moneyed men and shut them up in caves in the hills. Here they were tormented and unless they satisfied the exhorbitant demands of the Bhils, they were killed. Traffic along the high-roads was practically stopped and even marriage parties were liable to be molested. Not a single person durst

¹ Rajputana Gazetteer, p. 244.



H. H. MAHARAO SHREE SHEOSINGHI BAHADUR.

venture out of his village without their assistance. Few *khalsa* villages were left under direct management. The local magnates had set themselves up as petty sovereigns, defied the authority of the State and adopted sons without the permission of the Maharao, or divided the *jagir* of a deceased sonless noble among themselves. Maharao Shiva Singh, as soon as he assumed the administration, ruled that adoption without his sanction was illegal and that infringement of the order would lead to the forfeiture of the *jagir*. On this, several sirdars placed themselves under the protection of Palanpur. It was now clear that the State could not be saved without the help of a foreign power.

The British Government had already, on the decline of the Mahrattas, lent a helping hand to several chiefs of Rajputana. Shiva Singh wrote to the Political Agent at Baroda who directed the regent to negotiate through Colonel Tod. It was the happiest day in the annals of Sirohi when Tod appeared as the agent of her deliverer. We shall now hear what Tod himself says: "This principality, which, though one of the smallest, is not the least renowned of Rajpootana. It possessed peculiar claims to my regard, its political relations having been entirely under my management since the general pacification in 1817-18, and its independence, both political and social, having been preserved, entirely through my exertions, from the specious pretensions of her powerful neighbour, the Raja of Marwar, who claimed her as a tributary. These claims were so well supported by oral and documentary evidence, as to obtain credence with the functionary who was then the medium of the political relations of Marwar with the British Government, and they had nearly obtained the sanction of the Governor-

General, Marquess Hastings. It was on this occasion, as on several others, that some historical knowledge of the complicated international politics of these regions, enabled me to unravel the perplexities of the case, and saved the lands of the Deoras from the relentless tribute-collectors of their powerful opponent.

“Deora is the tribe of the Sarohi princes and the subordinate aristocracy. It is a branch of the noblest of Rajpoot blood, the Chohan, whose cradle is said to be on the summit of Aboo, whence they spread over the regions skirting the Aravulli to Ajmér, establishing many minor principalities, as Nadole, Jhalore, and others, long before the Rahtores of Jodpoor had set foot in Maroo, but were yet enjoying all the pomp of royalty in the splendid city of Kanouj. Sarohi, Aboo, and Chandravati, then appertained to the Pramara race; nor was it until the thirteenth century that the uncle of Kana Deo, prince of Jhalore, treacherously obtained possession of the former with its dependencies, by the slaughter of the Pramaras. The city, now the residence of the Deora princes, is of comparatively modern date, the ancient Sarohi lying beyond a second range of mountains; but this I had not time to visit.

“But to return to our politics. The envoys of Jodpoor advanced their right to tribute and service from the time of Raja Abhi Sing, which claims I met with counter-proofs from their own annals, showing that, although the quotas of Sarohi had served under the princes of Jodpoor, it was as Viceroys of the Empire, not as Rajas of Marwar; and that, in the wars of Guzzerat, where the Deora sword was second to none, it was under the imperial banner that they fought with Abhi Sing as generalissimo. These were distinctions

in political casuistry for which they were unprepared, but as a corollary, they then adduced the services actually performed by the chieftain of Neemaj, the first of the Sarohi nobles. This argument was met by the reply that there were traitors and time-servers in every State, as none knew better than the Raja of Jodpoor, and that Sarohi, being too reduced in power to punish or protect her vassalage, was no exception to the rule. Moreover, Neemaj, being exposed on the borders of Marwar, was at the mercy of its enemies: but more than all, this chief being already *primus inter pares*, whom 'one step higher would make highest,' looked to the aid of Jodpoor to attain this. When they found their documents would not bear out their claims for tributary service, they tried the pecuniary part, presenting a schedule of unconnected levies made by predatory incursions as time and opportunity served; but no continuous, regular, conditional payment, nor written stipulation to legalise lawless inroads, chiefly by the provincial governors acting for themselves, appeared to substantiate this plea. They did produce one deed, it is true, signed by the elder brother of the present prince, admitting, on certain conditions, his subordinacy to Jodpoor; but they warily omitted to state the position of the prince when this document was drawn up, namely that he was a captive in the power of his would-be lord paramount, having been kidnapped while in the act of conveying his father's ashes to the Ganges. Most wisely, most justly, then, did the Deora feudality regard this deed, extorted by so unworthy an expedient, as so much waste paper; nor was there a single rupee voluntarily remitted to the Jodpoor treasury on this account.

"When every other argument failed, they set up one of some validity, viz., that, as Sarohi could not

control or chastise her depredators, from whose inroads they suffered, this power ought to be in their hands, and they further supported the demand by instancing a recent outrage, in which the bands of Ootwun and Machal had made an incursion into Marwar, when loss of life and property ensued. The case was well authenticated, and made an impression on the conservators of order : but when the wholesome maxim '*audi alteram partem*' was enforced, not only were the Meena subjects of Jodpoor found to have united in this raid, but the provocation to have originated with Marwar. Moreover, it was pertinently asked by the envoy of Sarohi, if the raids of our Meenas, whom we cannot all at once control, afford pretexts for the troops of Jodpoor to enter our territory and there establish posts (which was actually done), what reply will the Raja of Marwar give to the British Government for the enormities committed by the hill tribes under his dominion against all his neighbours? All these arguments, though managed with great skill and subtlety, were unavailing when confronted with the truth; and I finally placed the independence of Sarohi beyond the reach of fate, obtaining for myself, in lieu, the hatred of the prince of Jodpoor, his varlet ministers and envoys, with the doubtful gratitude of the Deoras, whose lands were yet the scene of division and discontent. The desire of the Marquess Hastings, however, to conciliate all conflicting interests, inclined him to soothe the wounded pride of Raja Maun, whose attempts to establish supremacy over the Deoras were thus frustrated. To this end, at a very early period of the discussion, I had suggested that he should be invited to submit a schedule of his tributary collections for the last ten years, the average amount of which was to be henceforth annually paid to

him through the British Government. While I submitted this to my Government, as a test of the justice of his claims, I knew that I was neither overburdening the finances of Sarohi, nor trenching upon their independence. It fully answered the end. Raja Maun could prove no continuous exactions, and though in every other respect very unlike angel visitors, they had, like these, at long intervals, exacted contributions, but always *au bout du fusil*. For a few thousand rupees, annually paid to the British Government by Sarohi, who, however, protested against being a party to its ultimate disposition, which might otherwise at some future period again have involved her independence, she was enfranchised for ever from the claims of Marwar, and now looks to the British Government alone."¹

A treaty was thereupon concluded between the British Government and Maharao Shiva Singh on the 11th day of September 1823 and ratified by the Governor-General in Council on the 31st October 1823—(Appendix 'A').

Nor could the gratitude of the noble Deoras be doubted. When Colonel Tod came to Sirohi, a second time in 1823, the Maharao accorded to him a reception unprecedented in the annals of Rajputana. To quote his own words, "My approach to Sarohi, the capital of the Deoras, was hailed by the song of joy, sung by some of the handsomest women I had seen in India, beating time upon brass cymbals of a peculiar form. They preceded the Rao with all his chivalry, who advanced to conduct me to the city"² On the second day's halt, I interchanged visits and gifts with the Rao, who mustered all his vassals for the occasion; there had not been so grand a convocation

¹ Tod's Travels, pp. 60—64. ² Tod's Travels, p. 60.

of Deoras to do their prince honour, within any one's remembrance." "As the *tosha-khana* (wardrobe) of the descendant of Manik Rae was not overstocked, I had the pleasure in presenting him with gifts befitting my Government to bestow; and without much charge to it, the jewels, garniture, etc., being the last gift to myself from the Rana of Mewar: an elephant, a horse, both richly caparisoned, a pearl necklace with jewelled pendant, a brilliant *sirpêsha* or aigrette for the turban with the proper number of shields (the Rajpoot tray) of shawls, brocades, muslins, turbans, scarfs, etc., besides some articles rare to him of European fabric. In the afternoon, I returned his visit when he advanced half way to my tents with all his court to escort me to the palace.¹ . . .

"In the cooler part of the day, as I was prowling about my bivouac, the sound of Rajpoot military music met my ear, and shortly after, the *cortége* of the Deora Prince appeared, in all the pomp and circumstance of state,—banners flying, drums beating, trumpets sounding,—advancing towards the mango grove environing the shrine of his patron Achil-és. The animation of this scene contrasted well with the stillness of nature; the ruined castle of the Pramaras recalling the day,

. 'When they were young and proud,
Banners on high and battles pass'd below;
But they who fought are in a bloody shroud,
And those which waved are shredless dust ere now,
And the bleak battlements shall bear no future
blow.'

"Rao Sheo Sing (who was the Lord of 'Aboo as well as of Sirohi) had signified his intention of repeating his visit; but I wished to spare him and his followers so fatiguing a journey, and save myself from

¹ Tod's Travels, p. 69,

interruption. This, however, proved unavailing, and my reveries were soon interrupted by his messenger announcing the Rao's desire to see me.

"On reaching the grove, I found his vassals ranged in two lines, between which I passed, his Highness advancing to greet me, when, having gone through the paternal hug with him and his chiefs, he insisted that I should share the royal cushion; an honour I courteously declined.

"Upon this he observed, that he could measure his gratitude neither by speech nor personal attention to one who had saved him and his country from affliction; but he added, like a true Chohan, that rather than humiliate himself by submission to Jodpoor, he would associate with the Bhil amidst his native wilds. I liked him better on this occasion; he was less embarrassed, and, with the pure air of his own Aboo, he seemed to enjoy ease and freedom of speech. We conversed on various topics, besides those affecting his own and his country's welfare: such as cherishing his subjects, abolishing all *corvees*, protecting merchants, coercing the lawless tribes and subjecting them to orderly habits. Then, adverting to the history of his ancestry, we dwelt on the exploits of the famous Soortan, who, far excelling our Canute in arrogance, 'shot his arrows at the sun for daring to incommode him.'

"At length we parted, with many injunctions on both sides; on his part, that I would not forget him nor neglect my health, which was dear to him; on mine, that he would be true to himself. A general salutation followed from all assembled, with a deep rolling hum, which expressed much from all hearts, and a flourish of cymbals and trumpets."¹

¹ Tod's Travels, p. 98.

Nor was this all. The gratitude has been shown by unswerving loyalty during the period of one full century and specially during the trying moments of the mutiny.

Nor was the Regent's promise to use his most strenuous exertions for the improvement of his country made in vain. Colonel Tod, writing six years after the treaty, states in his Travels: "To the extent of his means, the young Rao has done his best to fulfil his obligations.

"The Meena tribes have been restrained, posts are established in fastnesses, passports are given to the merchants, artizans, and cultivators to return to the country, with a guarantee against exaction and promises of encouragement.

"The town, which had been almost a ruin in a wilderness, is again becoming peopled; and the merchant who, three or four years ago, would literally have entered a den of thieves in entering Sirohi, has opened his *dokan* or store, and to the utter astonishment of the inhabitants and the curious, the Meena who may dare to show his face in the streets, and who was wont, in common with the bear and tiger, to prowl about the grass covered walks, now sees heaps of merchandise and money in the bazaar, which by some irresistible, and to him unexplicable cause, he is withheld from seizing."¹

But the treaty as arranged by the British Government did not satisfy the Maharana of Jodhpur; and Prithviraj Bhandari, Governor of Jalore, raided Taleta, a village in Kharral pargana of Sirohi State, and pillaged ten villages causing a loss of Rs. 31,000. A complaint was made to the British Government and the case decided in favour of Sirohi.

¹ Tod's Travels, p. 64.

The protection of the British Government saved the State from external aggressions and dangers, but the internal administration had still to be set in order and this was impossible as the treasury was empty. The Maharao, therefore, borrowed a sum of Rs. 50,000 without interest from the British Government for the purpose of entertaining and keeping up a small corps of irregulars to be employed for the police and revenue duties of the State—(Appendix A); “and owing to the disordered condition, a political officer (Captain Spiers) was appointed to exercise an unusual interference in its internal affairs. A detachment of Bombay troops was employed for a short time to put down the Minas and other predatory bands.”¹ This quite overawed the wild tribes who thought Englishmen to be wizards who could carry an army in their pockets and employed paper soldiers on the battlefield.

One of the most refractory of the nobles was Thakur Rai Singh of Nimaj. An expedition of the joint forces of the State and the British Government was sent against him. It encamped in Dantrai, and the British Officer wrote to Rai Singh directing him to submit to the authority of the State. But he and his son Prem Singh flatly refused. Nimaj was accordingly invested and in the fight which ensued several men were killed on both sides, and Rai Singh fled and took refuge with his son in the hills. After a time, however, “an engagement was mediated by the Political Officer and Thakur Jagat Singh of Ramsen guaranteeing to him his lands on condition of feudal service and payment of three-eighths of his revenues to the Rao.” (Appendix A.)

¹ Rajputana Gazetteer, Sirohi, p. 245.

After signing the agreement, the Nimaj Thakur and his son presented themselves at Sirohi, where, as the Thakur was the premier noble of the State, they were received with honours due to their ranks, the Maharao granting him the first seat to the right equal in rank to that enjoyed by the Thakur of Padiva, with a robe of honour (*sirópao*). The two nobles have not since then attended the durbar at the same time.

Like the Thakur of Nimaj, the Rohua Thakur also declined either to pay revenue or to obey. The Minas, inhabiting his villages, looted the country. He also was reduced to submission and had to execute an agreement for the regular payment of revenue and damages.

After the engagement with the British Government, Palanpur had seized a number of Sirohi villages. The Maharao claimed their restoration and Colonel Mill and Captain Spiers were appointed to settle the dispute. It was decided that twenty-two villages should be given back, in addition to all the villages in the patta of Girwal Mawal together with Mungthala, Anwas and others.

The same year the Girasias of Bhakhar pargana, who lived by brigandage, were subdued and compelled to settle down as peaceful agriculturists. The other sirdars were next summoned to execute agreements for the regular payment of State revenue, for service to the Raj and for ceasing to harbour brigands. This was done with the help of British officers and peace and order were established in the country.

In 1882 V.E. (1825) Maharao Shiva Singh, considering himself aggrieved over certain reforms suggested by Captain Spiers, went over to Abu where he was joined by most of his principal jagirdars, "but the

misunderstanding did not last long and the Rao, recognising the error he had committed, returned to his capital." ¹

Two years after, Prince Bahramshah of Delhi passed through Sirohi on his way back from Mecca and was very pleased with the hospitality accorded to him. In 1885 V.E. (1828) the tribute of three-eighths of the annual revenues imposed under Art. VIII of the Treaty of 1823 A.D. was reduced from Rs. 15,000 Bhilari rupees by remitting two annas in the rupee. In 1889 V.E. (1832) the Maharao applied to the British Government for the restoration of 312 villages, wrested by Palanpur between the years 1825 and 1880 V.E. (1768 and 1823), but it was decided that all villages, whose allegiance was transferred before 1817 A.D., should remain under Palanpur.

"The objects for which a Political Officer had been stationed at Sirohi having been attained, he was recalled in the middle of 1832 A.D., and our relations with this small State were placed under the Nimach Agency. The measure of withdrawing the Political Officer was distasteful to Sheo Singh, who petitioned not only to have an Agent permanently located at his capital but also a detachment of regular troops." ²

In 1893 V.E. (1836) Maharana Jawan Singh of Udaipur desired to make a pilgrimage to Abu and wrote to the Political Agent, Colonel Spiers, to obtain the Maharao's permission. It has already been noted that since the time of Rao Lakha no foreign chief had been allowed to visit Abu. Through the intervention of Colonel Spiers, however, the ban was removed and the Maharana was allowed to proceed to Abu. Here he received a suitable welcome from the Maharao and

¹ Rajputana Gazetteer, p. 245.

² Rajputana Gazetteer, p. 245.

returned to Udaipur extremely gratified. Since then the prohibition has been completely withdrawn, and several chiefs of Rajputana now visit the place yearly and enjoy the cool climate of 'Abu.

Maharao Shiva Singh was always anxious to have a Political Officer within the limits of his State, and therefore, when in 1893 V.E. (1836), the British Government required land for a cantonment, the Maharao readily granted it and the Erinpura cantonment was established. Shortly afterwards the charge of Sirohi was transferred from Nimach (where the Political Agent of Mewar resided) to Major Downing, Commandant of the Jodhpur Legion, which was stationed at Erinpura.

The presence of such an officer within the limits of the State was on many occasions a strong support to the Maharao in his efforts to subdue the lawless. The country was wild and hilly, and owing to the extent of thick jungle, was difficult of access, and afforded a refuge to bands of brigands, who could often, in addition, count upon being harboured by certain lawless Thakurs. When in 1894 V.E. (1837) twenty soldiers of the British regiment at Deesa, who were returning from leave, were waylaid in the jungle adjoining Girwar Mawal and suffered in loss of several killed and wounded, the Maharao severely punished the brigands, and gave the Thakurs and the heads of the Bhils and Minas clearly to understand that they would be held responsible should similar evidences of lawlessness recur.

In 1897 V.E. (1840) the Thakur of Girwar died sonless and Thakur Rai Singh of Nimaj took possession of the *jagir* declaring his son Udai Singh as successor. The Maharao sent a detachment against Girwar which

brought Udai Singh in custody to Sirohi. Thakur Rai Singh also prepared for war. Application was made to the Political Agent for help but in the meantime Udai Singh died. Rai Singh was then ordered to give up all claim to Girwar. He complied with the order and received a *sirapao* (robe of honour). The *jagir* was made Khalsa, a suitable monthly allowance having been fixed for the late Thakur's widow.

In 1900 V.E. (1843) the Governor of Godwar in Marwar raided Joela and the adjoining villages and caused loss to the value Rs. 35,000. A report was duly made to the British authorities, whereupon Major Downing on behalf of Sirohi, and Captain Fitch on behalf of Marwar, were deputed to settle the boundary dispute. Through the folly and negligence of Sirohi officers, Bamnera, Siroki, Dhulia, Harji and other villages were lost to the State and transferred to Marwar.

In 1901 V.E. (1844) the Thakurs of Nimaj and Kalandri disputed for the possession of Udwaria and the quarrel culminated in rebellion. The Maharao thereupon collected his sirdars, and acting upon their advice made over Udwaria to the Kalandri Thakur and compelled the Nimaj ~~chief~~ to execute a bond for keeping the peace. 17

Jharoli in Kharel pargana and Manader were next the subject of a boundary dispute which led the Jharoli jagirdar to revolt and commit outlawries. Jharoli was invaded in 1902 V.E. (1845), but the jagirdar took shelter in the hills. He was, however, persuaded to come back and the dispute was amicably settled.

Mount Abu in Rajputana is noted for its cool and salubrious climate. In 1902 V.E. (1846) at the desire of the British Government, the Durbar made over certain

lands on Mount Abu for the establishment of a sanitarium. The grant was subject to the several conditions detailed in Appendix B. The place was then selected as the summer head-quarters of the Agent to the Governor-General in Rajputana.

In 1903 V.E. (1846) Maharao Udaibhan died and Shiva Singh, whose position under the treaty of 1823 was that of a regent only, was acknowledged as Chief.

As Maharao—1903—1919 V.E. (1846—1853).

Almost the whole of Maharao Shiva Singh's rule was spent in the pacification of the refractory nobles of the State and the restoration of order. Steps were taken in the first three years to chastise a number of outlaws, the chief of whom were the Bhils of Balodia and Nahar (the hilly district adjoining Mewar), Deora Amar Singh, jagirdar of Harni, Bhil Bhawla and his men, Bajawat, jagirdar of Jharoli, Rana Panna, jagirdar of Loyana (in Marwar), the Minas of Jaleta, Manhal and Uthman, Bhils Gigda and Tejda, and Minas Kangiwalā, Nadia and Banka. These Minas committed highway robberies in Sirohi and Marwar and the Marwar forces were sent after them. Maharao Shiva Singh also sent a detachment which killed most of them and dispersed others.

The Thakur of Marwara was instrumental in killing more than one dacoit and arresting Gigda, a notorious Bhil outlaw, and for this service he was rewarded by the Maharao with the grant of a *rahat*.

The Bhils of Jura, in Bhomat district adjoining Sirohi, used to harbour thieves and cattle-lifters. The Durbar addressed the jagirdar of the place who paid no attention. The Durbar was, then, compelled to address the Political Agent on the subject and the

sirdar was compelled to execute an agreement to punish thieves and to desist from harbouring them. This was in 1905 V.E. (1848). The matter was finally settled in 1910 V.E. (1853) when an official of Mewar was stationed in Jura.

In the same year, the jagirdar of Mandli, in the Jalore pargana of Jodhpur, raised the standard of revolt and took shelter in Rohua, a village in Sirohi State. Munshi Niamat Ali Khan was sent with a detachment to Rohua where he was defied and opposed by the Thakur. His village was accordingly burnt and he retreated to the hills. Subsequently he paid a fine and was pardoned and his village restored to him. Thakurs Amar Singh and Naval Singh of Pithapur next rebelled and began to commit outlawries. They robbed and killed a chaprasi of the British Government and the State had to pay damages. They were assisted by the Thakurs of Nimaj, and Maharaj Kumar Goman Singh was thereupon deputed with a detachment composed partly of soldiers of the State and partly of those of the British Government. The Nimaj Thakur met this force but was defeated and fled to the hills. He, however, apologised and was restored to his *jagir* on agreeing to maintain order in future.

Similar steps were taken against the Deora Thakur of Jogapura for harbouring the robbers of Lohiana in Jodhpur State who pillaged Sildar and other villages.

Nana in Jodhpur State was also a resort of robbers who made predatory excursions to Sirohi villages, and on a report being made to the British Government, Thakur Daulat Singh, jagirdar of the place, promised to preserve order.

The most important event in the matter of suppression, however, occurred in 1910 V.E. (1853). In the

settlement of the boundary between Sirohi and Palanpur in 1850-51 A.D., two villages belonging to Nathu Singh, Thakur of Bhatana, were awarded to Palanpur, whereupon Nathu Singh went into outlawry, refusing other lands which were offered to him. The Sirohi State by itself was quite unable to cope with him, but in 1853 A.D., with the aid of the Jodhpur Legion, he and his band were so hard pressed that they surrendered. Nathu Singh was sentenced to six years' imprisonment, but unfortunately escaped from jail five years later, and became once more a source of trouble and anxiety to the Durbar. Niamat Ali Khan, who was deputed to suppress him, persuaded Nathu Singh to undertake allegiance to Sirohi. On promising to be of good behaviour he was pardoned.

In 1910 V.E. (1853) Sheoganj was founded as described in Book I, Chapter VI. It is now the headquarters of the tahsil and contains a dispensary. The present population is nearly six thousand souls.

In 1911 V.E. (1854) "Rao Sheo Singh finding himself hampered by debt and unable to keep order, solicited and obtained from Government the services of a British officer to exercise special superintendence over the affairs of his State; this arrangement was intended to last for eight years, but was subsequently extended to eleven, as the liquidation of the debts was considerably retarded by the Mutiny of 1857. During this period the expenditure was kept within certain limits, but, with this exception, the superintendency appears to have been confined to the settlement of such questions as threatened to disturb the peace of the country and to the introduction of such reforms as were urgently needed. In other respects, the chief was left practically unfettered, and but little

interference was exercised in internal affairs; yet, even with this degree of supervision, trade and cultivation increased, and the condition of Sirohi was much improved." ¹

Mutiny.—In 1914 V.E. (1857) the sepoy in the army of the British Government mutinied and the contagion spread to Erinpura. Captain Hill, the Commanding Officer, was then at Abu, and Captain Black, the second-in-command, was at Nasirabad. Only Lieutenant Conolly, the Adjutant, and some sergeants with their families were then at Erinpura. A company of infantry which was sent to punish the Thakur of Rohua reached Anadra on the 19th August and joined two companies of rebels at Abu. There were at Abu only a few English officers, women and children with forty or fifty sick men of the 83rd Regiment. Fortunately, however, the mutineers could do no harm. They fired on the barracks whereupon the English soldiers trained their guns and they fled. Another party of soldiers fired shots on Captain Hill's house but nobody was injured. Mr. Alexander Lawrence, son of the then Agent to the Governor-General in Rajputana, was at Abu with his mother and sister. On hearing the report of a gun near Captain Hill's house he came out. The sepoy fired on him and a shot pierced his thigh. Captain Hill and Dr. Young, the medical officer, came out with a party of men and drove the mutineers down the hill. In Erinpura, three European gentlemen, two ladies and five children took refuge in the cavalry lines. There they were helped in escaping by a sepoy named Maherban Singh. Lieutenant Conolly, however, was taken prisoner. As soon as the news of mutiny at Erinpura reached the Maharao, he

¹ Rajputana Gazetteer, p. 246.

ordered Niamat Ali Khan to proceed there with assistance. Munshi Niamat Ali Khan met the mutineers at Bargaon and brought back the ladies and children to Sirohi where the Maharao lodged them comfortably in his palace.

Lieutenant Conolly had yet to be rescued. Niamat Ali Khan therefore pursued the mutineers vigorously and after two days of hard marching met him in the custody of two troopers Abbas Ali and Ilahi Bux, whom he bribed. Lieutenant Conolly was taken to Sirohi and the mutineers of Erinpura dispersed, one party proceeding towards Delhi and the other towards Aua in Marwar to join the Thakur of the place who had rebelled against his overlord. On the way this party passed by Sirohi but seeing the town wall defended made no attempt to enter it.

When the mutiny broke out the delivery of mails at Abu ceased for a time. The Maharao thereupon posted soldiers on the road and thus enabled the mails to pass on regularly. After peace was restored, the Maharao sent the European civil residents to the Agent to the Governor-General, who expressed his great satisfaction and reported the Maharao's loyalty to the Governor-General. For this good service the Maharao received a remission of half his tribute.

The next important events of his reign were the settlement, with the help of the British Government, of a serious dispute between the Thakurs of Bhanta and Belangri, and the suppression of the rebellion of certain Sarori Thakurs.

Maharao Shiva Singh's eldest son, Guman Singh, fell ill about this time and the disease proved incurable.

Despairing of recovery he committed suicide by shooting himself. This was a great shock to the Maharao in his old age, and seriously affected his health. In 1918 V.E. (1861) he made over the general control to his third son Umed Singh but retained the dignities and honours of his office till his death in 1919 V.E. (1872).

Character.—Colonel Tod, writing in the year 1822 A.D., says: "The Rao Sheo Sing was a young man of about twenty-seven, stout, but rather short and of fair and not unpleasing aspect.....He possesses bravery, the natural inheritance of every Chohan, but has had little experience in matters of government, his life having hitherto passed in repelling the Meena and Koli raids, those of his more dangerous enemy Jodpoor, or the treasonable pretensions of the first of his nobles, the chief of Neemaj."¹

He was expert in wielding weapons, a good shot, a famous rider, a patron of learning and a pious ruler. In his later years he was always seen counting beads. His somewhat long reign was spent in the suppression of refractory nobles, punishing Bhils and Minas, enhancing revenue, restoring order, and increasing the population of his dominions. He confiscated the *jagirs* of recusant sirdars, and of those who died sonless. He was easily excited to anger but never unjustly wronged anybody. He counted among his friends more than one chief in Rajputana, in addition to the princes of Kathiawar, Gujerat, and Central India. His courteous manners and affable disposition pleased all the English officials who came into contact with him, and he was ever loyal and grateful to the British Government whose help had saved his State.

¹ Tod's Travels, p. 70.

He had six queens, eight sons and six daughters.
Queens—

- (1) Sardar Kunwar, daughter of Champawat Thakur Salim Singh of Khejrali in Marwar. Married in 1870 V.E. (1813).
- (2) Suraj Kunwar, daughter of Mertia (Rathor) Thakur Mokam Singh of Thob (Marwar). Married 1872 V.E. (1815).
- (3) Chatur Kunwar, daughter of Baghel Thakur Kesari Singh of Posina. Married 1878 V.E. (1821).
- (4) Jas Kunwar, sister of Chatur Kunwar. Married 1883 V.E. (1826).
- (5) Abhaya Kunwar, daughter of Thakur Udai Singh of Thob. Married 1887 V.E. (1830).
- (6) Daulat Kunwar, daughter of Rana Nahar Singh of Danta (Gujarat). Married 1890 V.E. (1833).

Sons—

- (1) Guman Singh born Magh S. 5, 1874 V.E. (1817) of Queen Sardar Kunwar at Nandia. Died in the lifetime of his father.
- (2) Durjan Singh, brother of the above, born in 1877 V.E. (1820). Died Aswin B. 11, 1897 V.E. (1840).
- (3) Umed Singh, born on Thursday, Phagun S. 2, 1899 V.E. (1833) of Queen Abhaya Kunwar.
- (4) Hamir Singh, born Chaitra S. 9, 1896 V.E. (1839) of Queen Chatur Kunwar.
- (5) Jet Singh, born Paush B. 13, 1896 V.E. (1839) of Queen Daulat Kunwar.

- (6) Jawan Singh, born Paush B. 12, brother of Jct Singh.
- (7) Jamat Singh, also brother of Jct Singh, born 1903 V.E. (1846).
- (8) Tej Singh, brother of Umed Singh, born Bhadrapad S. 8, 1905 V.E. (1848).

Daughters—

- (1) Ratan Kunwar, married to Maharaja Jai Singh III of Jaipur on Magh S. 7, 1885 V.E. (1828).
- (2) Umed Kunwar, married to Maharawal Udai Singh of Dongarpur on Jeth B. 2, 1911 V.E. (1854).
- (3) Gulab Kunwar and (4) Chand Kunwar, both married to Maharaja Takht Singh of Jodhpur on Magh S. 7, 1909 V.E. (1853) and Bhadrapada B. 8, 1923 V.E. (1866), respectively.
- (5) Manak Kunwar, married to Maharawal Lakshman Singh of Banswara, Magh B. 8, 1916 V.E. (1859).
- (6) Phul Kunwar, married to Maharaja Madan Pal of Karauli, Baisakh B. 12, 1924 V.E. (1867).

CHAPTER IV

MAHARAO UMED SINGH

Born Thursday, Phagun S. 2, 1889 V.E. (1833).
Accession Paush B. 2, 1919 V.E. (1863). Died Aswin
B. 1, 1932 V.E. (1875).

The first act of his reign was the conciliation of his brothers.

In the lifetime of Maharao Shiva Singh, Major Hall, the Political Superintendent of Sirohi, considered it extremely expedient that provision should be made for the four younger sons of the Maharao, by allotting villages to the first three, Hamir Singh, Jet Singh, and Jawan Singh, and omitting for the time the youngest Tej Singh, who was then only 13 years old. The proposal was approved by all but Hamir Singh.

Jet Singh, Jamat Singh and Jawan Singh preferred to remain in Sirohi with a monthly allowance of Rs. 500 till they married.

Hamir Singh, at the instigation of some mischief-makers, went out on a pretext of hunting and took possession of Pindwara. Expostulations were of no avail and Major Hall thereupon decided to give him a lesson. Hamir hid himself in the hills and with the ever-ready help of the Bhils commenced ravaging the country.

It was not considered advisable to pursue him but pickets were posted at various places for the protection of the villagers. A few months afterwards the other three brothers joined Hamir Singh and with the help of Nahar, the chief of the hill Girasias, began to harass the country by a system of outlawry which seems to have



H. H. MAHARAO SHREE UMEDSINGHJI BAHADUR.

become prevalent in Sirohi. Maharao Umed Singh on his accession to the *gaddi* invited his brothers to Sirohi. Jet Singh, Jawan Singh and Jamat Singh duly appeared and were awarded villages as follows:—

Jet Singh, villages of Nandia, Hamirpur, Laj, and half of Baoly.

Jawan Singh, villages of Ajari, Alpa, and Khejaria.

Jamat Singh, villages of Khakharwara and Kharar.

Nine whole villages and one-half village were thus allotted to the three brothers and Nitora remained the joint property of all. The three brothers were thus satisfied and they and their companions were pardoned.

Hamir Singh on hearing the news of the conciliation of his brothers began to think of appearing at Sirohi. The Maharao who always had a very affectionate regard for his brothers, being apprised of his intention, at once invited him to Sirohi, and on Asarh S. 2, 1920 V.E. (1863) granted him the villages of Santpur, Kui, Siawah, Bhimana, a third part of Sirohi, and the Khalsa part of Positara. This satisfied him and he fixed his residence at Bhimana.

It is needless to say that Maharao Umed Singh was greatly pleased on seeing his brothers peacefully settled.

Administrative Reforms.—Maharao Umed Singh governed his State with the assistance of the Political Superintendent for about three years, and was invested with full authority on the 1st September 1865 (Bhadrapad S. 11, 1922 V.E.). "He assumed power under fair auspices with a balance in his treasury and the general condition of affairs much improved from what it was in the time of his father."¹ Brigands were

¹ Rajputana Gazetteer, p. 246.

brought to book, crime decreased, professional robbers turned into peaceful husbandmen, the power of the nobles was broken and their outlawry minimised, traffic on highways restored, several desolate villages repopulated, revenue increased, and administration reformed; the State debt was paid off and a balance of Rs. 42,365 was left in the treasury.

Before the year 1923 V.E. (1866), civil and criminal justice was dispensed by officers controlled by the Diwan. This caused delay and separate civil and criminal courts were established. The pay of the tahsildars was increased and competent men were appointed, some of them having been invited from other parts of India. On the 6th July 1866 (Asarh 1923 V.E.), a Khureeta was received from the Officiating Political Superintendent, Sirohi, in which it was stated, "that many more European gentlemen and men now resided on Aboo than used to be the case; that the native foreign population had greatly increased; and that owing to these circumstances, the arrangements made by the late Rao were insufficient, and it was necessary that the powers of the Political Superintendent should be confirmed in the usual manner, etc., etc."

The Maharao thereupon consented to the extension of Act XLV of 1860, Act XXV of 1861, and Act VIII of 1859, and any Municipal Acts for conservancy and road-making, to Abu and Anadra, and also the extension of Act VI of 1864, Act X of 1862, and Act XIV of 1859, and Act XI, 1865. Since then, cases affecting Europeans or those in which one party was a European British subject have been decided in the court of the magistrate at Abu, or the courts established by the Agent to the Governor-General; whilst the Abu roads

and bazaars have been considerably improved by the expenditure upon them of the revenue derived from stamps.

Education.—The system of education was particularly defective in those days. Pandits and Yatis imparted elementary knowledge of arithmetic and grammar called *Panch-Sindhis* commonly known as "*Sidho*" in Rajputana. *Sidhos* were repeated by the teacher and the boy committed them to memory. Sometimes these were supplemented by verses from the *Chanakya Niti*. They were, however, in Sanskrit and as the boys were ignorant of their meaning, their knowledge was useless. The Maharao therefore, in 1924 V.E. (1867), decided to open a school at the capital in which Urdu, Hindi and a little English should be taught. Schools were also opened after some time in Pindwara, Rohera, Mandar, and Kalandri.

Army.—The Sirohi army had consisted hitherto of a force of irregulars. In 1924 V.E. (1867) the Maharao ordered a company of trained soldiers to be formed. These men wear uniform, receive a certain amount of training and drill, and are armed with muzzle-loading guns and bayonets.

Hospital.—In the same year a hospital was opened at Sirohi.

Famine.—"In 1868 the rainfall was about one-fourth of the average, and the kharif crops generally failed; the succeeding rabi for some time promised well, but most unseasonable weather set in during March 1869, and heavy rain and blight so damaged the ripening crop that the outturn was only six annas in the rupee. Prices rose considerably, and many migrated to Gujerat in order to find employment on the various relief works started there. Among the lower castes,

such as the Bhils, Dheds, Girasias and Minas, the famine pressed very heavily, but the agriculturists suffered much less, as the Durbar took timely measures, through the district officials, to secure them assistance in the way of advances of grain, etc., from the merchants and *bokhras*; the Rebaris, on the other hand, lost most of their cattle. The Maharao assisted his subjects to the extent of his means, and was throughout solicitous for the welfare of the numerous aliens who wandered over the country in search of grazing, or who passed through in going to and from the neighbouring territories. Early in November 1868, he issued a proclamation remitting dues on grain and forbidding all obstruction to or interference with its free export and import, and, besides contributing Rs. 100 a month to a relief fund raised by the European residents of Abu and Deesa, he set aside a sum of Rs. 5,000 for the purpose of deepening a tank at his capital. On Abu the Executive Engineer employed as many people as he could, and relief works and poor-houses were started both there and at Anadra and Erin-pura.

“Excluding the liberal charity dispensed from His Highness’ private purse, the expenditure in connection with this famine appears to have been about Rs. 25,000.

“The loss of life among Sirohi subjects was, it is believed, much less than in many parts of Rajputana, but large numbers of Marwaris and other foreigners died *en route* to Gujerat. Owing to want of fodder, from fifty to seventy-five per cent of the cattle are said to have perished; plough-bullocks and buffaloes were taken most care of on account of their value, but cows succumbed in enormous numbers and those that

survived till the rains of 1869 set in were so reduced in strength that they died by thousands from surfeit of green grass.

"The State depended chiefly on Gujerat for its supply of grain, and immense quantities were imported on camels; but the latter were overworked, numbers died, and the rate of camel hire rose by 100 per cent, thus adding terribly to the cost of food. In 1868, the prices of wheat, which in July had been fifteen seers per rupee on Abu and seventeen in the plains below, had by the middle of September risen to seven and eight seers respectively, and soon afterwards was still higher.

"In the following year, wheat was selling (in July) at between $4\frac{3}{4}$ and $5\frac{1}{4}$, and at the end of September at from $4\frac{1}{4}$ to $4\frac{1}{2}$ seers respectively; these were the quotations for Abu. At Anadra grain was slightly cheaper, but at Sirohi and other towns prices ranged higher and, in October 1869, three seers of wheat could with difficulty be purchased for a rupee at the capital." ¹

Pacification.—It has already been remarked that the raids by Bhils and Minas and the outlawry of refractory Thakurs had proved continuous evils in Sirohi. The present Maharao also had to cope with them during the greater part of his reign. In 1923 V.E. (1866) he invested Bhakhar pargana, the resort of Bhils and Girasias who committed robbery, lifted cattle and harboured thieves. He halted there for one month, arrested the ringleaders, compelled others to appear in person, stationed his outpost and refrained from punishing the offenders only on their furnishing securities for good behaviour and also on agreeing to

pay revenue according to the number of ploughs used by them.

The Girasias, however, in spite of their promises again became troublesome next year. Captain Muir, the Political Agent, then determined to make a tour in the pargana and the Maharao consented to go with him, joining him at Garh.

The Girasias who had migrated to other States were called together and ordered to settle peacefully in their old homes, and permanent outposts were established there for their surveillance.

In the same year (1867) the extradition treaty of eight articles was concluded between the Maharao and the British Government. (Appendix B.)

In the course of the tour when Captain Muir halted at Deldar with the Maharao, inquiry was instituted into the conduct of the Bhats of the place who assumed different garbs in other States and obtained much property by pilfering and shop-lifting. They were surprised and their houses searched and a good deal of property was found. A goldsmith, Krishn, used to melt gold and silver ornaments brought by them and a Bania named Khushal helped them in disposing of stolen property. Deora Ratan Singh, Jagirdar of the place, also received a share. All three were arrested and confined in the Sirohi jail. The houses of certain Bhats in Ore, Shantpur and Kivarli also were searched and the offenders arrested. They were released after a short imprisonment on payment of a fine and after giving security for their future good behaviour. The property recovered from their houses was sold and the sale-proceeds, Rs. 3,101, with an additional sum of Rs. 2,200, were spent in relief works at the time of famine.

During the same year, the month of Jyeshthia was marked by the renewed outlawry of Thakur Nathu Singh of Bhatana. A village named Bijua had been granted by Bhatana nobles to Charans. The village became desolate, and the Charans dying without issue it lapsed to the State, and was granted to a Thakur of Madar on certain conditions having reference to re-population. Nathu Singh laid claim to it, but could not get a favourable award. He thereupon commenced a system of brigandage by looting the marriage party of a mahajan of Mandara between Sanwara and Mera. Ten armed men of the escort, called *Bolaos* in Sirohi, were wounded, five killed and property valued at Rs. 8,000 taken. Fifteen men of the party were arrested by Nathu Singh. Steps were at once taken for the suppression of Nathu Singh but he had with him 300 desperate Bhils and Minas, and not only was it extremely difficult to catch him, but scarcely a day passed when he did not commit a raid on one or other of the State villages.

The British troops who were sent to co-operate also failed to restore order and had to be withdrawn, and the State was left alone to cope with the outlaw and his band, a task to which the wretched and ill-paid militia was quite unequal. The result was that the freebooter became all the bolder, and the Bhils of the Jodhpur villages along the western frontier made constant raids, plundering in the name of Nathu Singh.

Affairs came to such a pass that the main road to Ahmedabad was almost impassable for travellers and merchandise, and under these circumstances and in view of employment of the Erinpura Irregular Force, the political charge of the State was transferred from an Assistant to the Governor-General's Agent to the

Commandant of the corps just mentioned. This officer, being vested with special powers, speedily brought the Bhils to order and put down plundering with a strong hand. The outlaws, however, were never apprehended. Nathu Singh died of fever in a Jodhpur village in November 1869, but his son Bharat Singh and the rest of the gang remained at large till 1871 when they were called in and were persuaded to settle down quietly.

Two villages, Jogapura and Barada, had lapsed to the State as Khalsa in 1921 V.E. (1864) and Maharao Umed Singh granted Jogapura to his youngest brother Tej Singh in 1926 V.E. (1869). Thakur Shardul Singh of Rewara claimed the villages as a part of his father's *jagir* and, being dissatisfied, began pillaging the country with the help of the Minas. He was ordered to appear in Sirohi but sent his chief officer, Deora Tej Singh, instead. When, however, the Deora was ordered to abstain from brigandage, he wanted the two villages back or his dismissal in case his petition was not granted. He was accordingly dismissed and intimation sent to Colonel Carnell. The Thakur was summoned to appear at Erinpura, where the Political Officer promised to enquire into his claims and ordered him to keep the peace. Shardul Singh, however, on his return home, began to send away his property and to prepare for outlawry. Colonel Carnell ordered him to appear in Sirohi at once and to dismiss the Minas, adding that disobedience would lead to serious consequences. Shardul appeared at Sirohi and at the request of the Political Agent, Jogapura was taken back from Tej Singh. His case was then placed for decision before the principal sirdars who ruled that the Rewara Thakur had no right to Jogapura. Sardul Singh acquiesced but refused to surrender his

Mina and Bhil companions. Colonel Carnell then attacked and defeated Shardul Singh at Raora and sent him under arrest to Erinpura. His chief officer Deora Tej Singh and thirty Bhils and Minas were shut up in Sirohi jail. Shardul Singh was sentenced to twelve years' imprisonment and kept in Ajmer jail. After three years, representations were made to liberate him and he was accordingly released on the security of the jagirdars of Kalandri, Padiv, Siana (Marwar), and Dodiali (Marwar). His *jagir* was also restored to him.

Maharao Umed Singh died on Aswan B. 1, 1932 V.E. (1875). He was a very pious, kind-hearted and well meaning chief, and so far as circumstances permitted did much for the benefit of the State, and it may with safety be said that he laid the foundation of its prosperity. He reorganised the administration, reformed the education, opened a hospital and by constructing a number of wells and tanks did much to improve the economic condition of the people. He was, however, very easy-going and intensely conservative and soon let his State drift into debt. He also lacked the energy so needful in the ruler of Sirohi to cope successfully with such lawless people as the Bhils and Minas. Much was left to be accomplished by his son and successor Maharao Keshri Singhji, the present ruler, whose administration will be described in the next book.

APPENDIX A (TO BOOK IV)

1—List of Sirohi villages, now under Palanpur State.

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|--------------|-----------------|
| 1. Arna. | 30. Kuarlo. |
| 2. Pirva. | 31. Vasena. |
| 3. Hanava. | 32. Magrao. |
| 4. Lilava. | 33. Lasivalo. |
| 5. Mesu. | 34. Dogao. |
| 6. Hortli. | 35. Nandi. |
| 7. Sudavo. | 36. Palri. |
| 8. Madarli. | 37. Gudo. |
| 9. Varoto. | 38. Joravas. |
| 10. Barhum, | 39. Daipur. |
| 11. Gudavo. | 40. Ranivaro. |
| 12. Sevaro. | 41. Motomedak. |
| 13. Sankar. | 42. Chotamedak. |
| 14. Sornavo. | 43. Motisanga. |
| 15. Datnu. | 44. Vas. |
| 16. Rewaro. | 45. Dhamsin. |
| 17. Pal. | 46. Jakheri. |
| 18. Daduki. | 47. Ratanpur. |
| 19. Jalera. | 48. Merpuri. |
| 20. Sojwaro. | 49. Dhanot. |
| 21. Padarli. | 50. Odvaro. |
| 22. Kotra. | 51. Sudali. |
| 23. Medi. | 52. Morualo. |
| 24. Derli. | 53. Jeetpur. |
| 25. Ponchlu. | 54. Vasol. |
| 26. Surao. | 55. Bhatram. |
| 27. Vanu. | 56. Sudana. |
| 28. Golaro. | 57. Vasrali. |
| 29. Tantop. | 58. Dhaniawaro. |

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|-----------------------|------------------------|
| 59. Kurerivala. | 93. Dhanero. |
| 60. Vagtupurarivalla. | 94. Dhaka. |
| 61. Buplarivalla. | 95. Sutvara. |
| 62. Ruj. | 96. Bhajna. |
| 63. Ras. | 97. Valera. |
| 64. Mandli. | 98. Somalwara. |
| 65. Nagala. | 99. Saral. |
| 66. Anapuramota. | 100. Nenao. |
| 67. Gadvalo. | 101. Valotro. |
| 68. Didu. | 102. Asio. |
| 69. Ravi. | 103. Shaver. |
| 70. Jhadi. | 104. Nobla. |
| 71. Mevada. | 105. 12 villages more. |
| 72. Rajig. | 106. Survakhri. |
| 73. Vasera. | 107. Devri. |
| 74. Ravia. | 108. Khilavo. |
| 75. Serumoto. | 109. Kanol. |
| 76. Seruchota. | 110. Hadmatia. |
| 77. Alawado. | 111. Hariavala. |
| 78. Anapur Chota. | 112. Gangadra. |
| 79. Oru. | 113. Dharnupadi. |
| 80. Dharnadar. | 114. Bhiloja. |
| 81. Vekna. | 115. Kotra. |
| 82. Muvral. | 116. Dakdra. |
| 83. Harnua. | 117. Pusaval. |
| 84. Jivana. | 118. Panera. |
| 85. Vasera. | 119. Ponavaro. |
| 86. Savavli. | 120. Bhodotri. |
| 87. Junale. | 121. Gudri. |
| 88. Sia. | 122. Vagor. |
| 89. Adali. | 123. Bharli. |
| 90. Vasu of Brahmans. | 124. Hatora. |
| 91. Rani. | 125. Pasual. |
| 92. Bhatav. | 126. Arki. |

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|-----------------|------------------------|
| 127. Sathan. | 161. Rampura. |
| 128. Bhilro. | 162. Godru. |
| 129. Jotav. | 163. Rukhdali. |
| 130. Akolai. | 164. Vaniavas. |
| 131. Kapasio. | 165. Soldo. |
| 132. Vadi. | 166. Mojpura. |
| 133. Sotora. | 167. Dhara. |
| 134. Kongiwara. | 168. Vada. |
| 135. Ruka. | 169. Sanera. |
| 136. Bela. | 170. Ajapura. |
| 137. Kherinal. | 171. Malava. |
| 138. Bario. | 172. Kanpur. |
| 139. Mohuda. | 173. Otrol. |
| 140. Kavada. | 174. Chote. |
| 141. Gadu. | 175. Miti. |
| 142. Kagvaro. | 176. Sauklo. |
| 143. Kanera. | 177. Konavas. |
| 144. Hatiani. | 178. Piklua. |
| 145. Aval. | 179. Jaglo. |
| 146. Goduki. | 180. Asarvala. |
| 147. Ritar. | 181. Vasera. |
| 148. Godvado. | 182. Bhonavas. |
| 149. Basera. | 183. Darpato. |
| 150. Rampur. | 184. Vasero. |
| 151. Sarotro. | 185. Chodeo. |
| 152. Suna. | 186. Devinopadi. |
| 153. Padiol. | 187. Hasanpur. |
| 154. Dhantar. | 188. Pirojpur. |
| 155. Dhanalot. | 189. Rajpur. |
| 156. Adkarda. | 190. Akeri. |
| 157. Sarotri. | 191. Butheri. |
| 158. Vasro. | 192. Ragola. |
| 159. Bhatsee. | 193. Morio. |
| 160. Bhajomio. | 194. 37 villages more. |

2—List of villages which once belonged to Sirohi State but are now under Marwar (Jodhpur).

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|---------------|------------------------|
| 1. Doduali. | 31. Pomava. |
| 2. Alawa. | 32. Jakhora. |
| 3. Riawav. | 33. Naervi. |
| 4. Pavto. | 34. Jana. |
| 5. Malpura. | 35. Navi. |
| 6. Sindaria. | 36. Bharunda. |
| 7. Vedana. | 37. Palai of Brahmins. |
| 8. Dialpur. | 38. Vagar. |
| 9. Akbari. | 39. Palri. |
| 10. Gurha. | 40. Dhanapura. |
| 11. Suaro. | 41. Kanpura. |
| 12. Thanvro. | 42. Undri. |
| 13. Churli. | 43. Purado. |
| 14. Siana. | 44. Salodaria. |
| 15. Chandno. | 45. Ker. |
| 16. Maelawas. | 46. Sanpura. |
| 17. Bhatava. | 47. Rojra. |
| 18. Nethi. | 48. Netra. |
| 19. Barlowas. | 49. Angor. |
| 20. Merko. | 50. Ker Angor. |
| 21. Lundara. | 51. Bera. |
| 22. Nagli. | 52. Nana. |
| 23. Dehi. | 53. Sanbredi. |
| 24. Adwaro. | 54. Malnu. |
| 25. Kaidar. | 55. Kothar. |
| 26. Kandar. | 56. Sindlu. |
| 27. Korta. | 57. Kanud. |
| 28. Vagani. | 58. Bhanud. |
| 29. Bamnera. | 59. Kottalo. |
| 30. Poina. | 60. Velar. |

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| 61. Virampur. | 95. Khasidar. |
| 62. Gada of Brahmins. | 96. Shavgarh. |
| 63. Dudni. | 97. Padarsatiro. |
| 64. Saiyano. | 98. Padar Hanumanro. |
| 65. Vagul Bhilanri. | 99. Sitrodi. |
| 66. Bhimano. | 100. Galio. |
| 67. Walekakdaro. | 101. Kalmero. |
| 68. Mamat. | 102. Selar. |
| 69. Kunbti. | 103. Navodar. |
| 70. Bhatund. | 104. Kotda. |
| 71. Sawai Lundaro. | 105. Vadi. |
| 72. Kolvav. | 106. Kolwaro. |
| 73. Naviro. | 107. Padi. |
| 74. Lohiano. | 108. Silor. |
| 75. Kalapura. | 109. Tejavo. |
| 76. Usmat. | 110. Medo. |
| 77. Golana. | 111. Akharal. |
| 78. Gajapura. | 112. Hamlia. |
| 79. Bikanwas. | 113. Ker Malwado. |
| 80. Dorlo. | 114. Bilor. |
| 81. Pavti. | 115. Vado. |
| 82. Sankela. | 116. Sasidar. |
| 83. Jawia. | 117. Dolatpura. |
| 84. Adwera. | 118. Kotra. |
| 85. Sipur. | 119. Vareta. |
| 86. Tavidur. | 120. Dhanpura. |
| 87. Pavti Chhotee. | 121. Reda. |
| 88. Dotlavuj. | 122. Gajipura. |
| 89. Rajirowas. | 123. Pipada. |
| 90. Manorjirowas. | 124. Sujwada. |
| 91. Rajpura. | 125. Dhulia. |
| 92. Bhareta. | 126. 9 waste villages. |
| 93. Padpuro. | 127. Paran. |
| 94. Vadi. | 128. Panseri. |

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| 129. Ora. | 163. Sidra. |
| 130. Sojwada. | 164. Mungthalo. |
| 131. Malwaro. | 165. Mundtalo. |
| 132. Derli. | 166. Gamta. |
| 133. Vado. | 167. Bhatikwara. |
| 134. Kadua. | 168. Beruli. |
| 135. Kagmala. | 169. Khari. |
| 136. Sandpura. | 170. Padpura. |
| 137. Lakhavo. | 171. Vadi. |
| 138. Santwadi. | 172. Tavav. |
| 139. Garho. | 173. Deldari. |
| 140. Vadlo. | 174. Malwara. |
| 141. Darjalero. | 175. Bamanwara. |
| 142. Didut. | 176. Bhatva. |
| 143. Dadutaki. | 177. Medkun. |
| 144. Akhral. | 178. Dujmedakun. |
| 145. Seblas. | 179. Raniwara. |
| 146. Sarvato. | 180. Dujo-Raniwara. |
| 147. Sasu. | 181. Dodwadro. |
| 148. Ramsin. | 182. Rupawati. |
| 149. Mandoli. | 183. Dungri. |
| 150. Bhutva. | 184. Dhanol. |
| 151. Rutpura. | 185. Vankadia Vadgam. |
| 152. Tatola. | 186. Vagtapura. |
| 153. Akoli. | 187. Rampura. |
| 154. Veldari. | 188. Hetal. |
| 155. Vilpur. | 189. Dhamsin. |
| 156. Punag Chhota. | 190. Dhanol. |
| 157. Punag Mota. | 191. Jankhadi. |
| 158. Vugam. | 192. Akhegarh. |
| 159. Vitan. | 193. Ratanpur. |
| 160. Tudat. | 194. Anadpura. |
| 161. Sandur. | 195. Jetpura. |
| 162. Thur. | 196. Guarva. |

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| 197. Metrivado. | 201. 9 villages of Visaipur |
| 198. Ajodari. | Pata. |
| 199. Jankhadi. | 202. 6 villages of Vankli |
| 200. Jodvo. | Khimarli. |

APPENDIX B
TREATIES BETWEEN THE BRITISH
GOVERNMENT

AND
THE SIROHI STATE

No. LXXXI

TREATY between the HONOURABLE the ENGLISH EAST INDIA COMPANY and RAO SHEO SING, REGENT of SEROHI, concluded by CAPTAIN ALEXANDER SPIERS, AGENT at SEROHI, on the part of the Honourable Company, by order of the MAJOR-GENERAL SIR DAVID OCHTERLONY, BARONET, G.C.B., RESIDENT of MALWA and RAJPOOTANA, in virtue of full powers granted by the RIGHT HONOURABLE WILLIAM PITT, LORD AMHERST, GOVERNOR-GENERAL in COUNCIL, and on his own part by RAO SHEO SING, REGENT of SEROHI—1823.

Whereas at this time Rao Sheo Sing, the Regent of Serohi and representative of the rulers of that principality, has solicited that the protection of the British Government may be extended to his country, and the British Government has satisfied itself that the State of Serohi is not politically dependent on any of the other Princes or Chiefs of Rajpootana, the request of the Rao has been complied with and the following articles have been agreed upon as a lasting engagement to define the relations between the parties, and to determine the terms and conditions of the alliance which will be adhered to by both governments as long as the sun and moon shall endure.

ARTICLE 1.

The British Government consents to take under its protection, and to receive amongst the number of its dependent and tributary States, the chiefship and territory of Serohi.

ARTICLE 2.

The Regent Rao Sheo Sing on his own behalf, and in the name of the Rao, his heirs and successors, hereby acknowledges the supremacy of the British Government, and engages to discharge with fidelity the duties of allegiance and to observe punctually the other conditions detailed in this engagement.

ARTICLE 3.

The Rao of Serohi will not form or maintain connections with any other States or Chiefs. He will not commit aggression on any one. If, by accident, disputes arise with a neighbour, they shall be submitted to the arbitration and decision of the British Government. The Government undertakes also to arbitrate and adjust any claims which may be possessed or advanced by other States upon Serohi or *vice versâ*, whether for lands, service, money, contribution, or otherwise.

ARTICLE 4.

The jurisdiction of the British Government shall not be introduced into the territories of Serohi, but the rulers thereof shall, at all times, attend to the advice of the officer of the British Government in the administration of their affairs, and act in conformity thereto.

ARTICLE 5.

The territory of Serohi having at this time become a perfect desert, in consequence of intestine divisions,

the disorderly conduct of the evil-disposed portion of its inhabitants and the incursions of predatory tribes, the Regent hereby expressly and specially engages to follow the counsel of the British authority in all his proceedings for the restoration of the prosperity of the country, and the introduction of good order and regularity. The Regent likewise promises that he will use his most strenuous exertions, both now and hereafter, for the improvement of the country, the suppression of robbery and theft, and the due and efficient administration of justice to all his subjects.

ARTICLE 6.

If any of the Sirdars and Thakoors of Serohi shall commit offences or be guilty of disobedience, the same shall be punished by fine or confiscation of lands or such other infliction as may be in each case determined on, in concert and concurrence with the Officers of the British Government.

ARTICLE 7.

All classes in Serohi, nobles and peasants, having, with one voice, declared that Rao Oodebaun, the former ruler, was justly deposed and thrown into confinement with the approbation of all the Sirdars and Thakoors, on account of his tyranny and oppression to his subjects, and the Rao Sheo Sing being by all parties admitted to be the proper successor, the British Government will recognise the Rao Sheo Sing as the Regent of the State, during the time of his natural life, but after his decease, should there be any lawful heirs of Rao Oodebaun, they will succeed to the principality.

ARTICLE 8.

The State of Serohi shall pay such tribute to the British Government to defray the expenses incurred

by undertaking its protection, as may be determined on, at the expiration of three years, from the date of this engagement, provided, however, that the amount thereof shall not exceed three-eighths or six annas of the annual revenues of the country.

ARTICLE 9.

With the view to the encouragement of trade and promotion of the general welfare of the community, it shall be competent to the Officers of the British Government to recommend such rates of transit duties and regulations for the collection of customs within the limits of the Serohi territory as may on further experience be judged expedient, and to interfere from time to time to enforce or amend the same.

ARTICLE 10.

When any detachment of British troops shall be employed in or near Serohi, the Rao will, in the due discharge of his duty to the British Government, provide the same with all needful supplies without charging any duty thereon. The Commanding Officer of such force will, on his part, use his best endeavours for the protection from injury of crops and corn fields; and should it meet the views of the British Government to canton a force in Serohi it shall be optional with it to do so, and no dissatisfaction with the arrangement will be felt on the part of the Rao. So also should it be found necessary hereafter to raise for the service of the State of Serohi a corps, to be officered and disciplined by Europeans, the Rao engages to adopt that measure to the extent of his means on the recommendation of the British Government; a liberal regard being had to the amount paid by him as tribute. The militia actually entertained by the Rao will be at all times

ready to act in subordinate co-operation with the Officers of the British Government.

Done at Serohi, this 11th day of September Anno Domini one thousand eight hundred and twenty-three.

Seal of Rao Sheo Sing. Company's seal.

(SD.) AMHERST.

Ratified by the Right Honourable the Governor-General in Council, at Fort William, this 31st day of October A.D. 1823.

(SD.) GEO. SWINTON,
Secretary to Government.

No. LXXXII.

ENGAGEMENT of the RAO of SEROHI for the repayment of a loan.

The Right Honourable the Governor-General in Council having been pleased to authorise a loan not exceeding fifty thousand Sonat Rupees for three years without interest to Maha Rao Sheo Sing, Regent of Serohi, for the specific purpose of entertaining and keeping up a small corps of irregulars, to be employed for the police and revenue duties of the State under the advice and superintendence of the British Agent, Maha Rao Sheo Sing engages, after the expiration of three years from the date of the first payment to the troops, to commence the liquidation of such sums as he may have borrowed by mortgaging three-fourths of the customs duties.

Any difference in exchange or loss in raising the money to be borne by the Rao, it being clearly understood that the repayment is to be made in a Rupee of equal value to the advance.

(TRUE COPY.)

(SD.) R. ROSS,
1st Assistant Resident.

No. LXXXIII.

TRANSLATION of an ENGAGEMENT entered into by RAE SING, TACCOOR of NEEMBUDGE concluded at SEROHI on Bysak Sood chout, Sumbut 1880, corresponding with the 4th May A.D. 1824.

On Bysak Sood Ekum Sumbut 1818, corresponding with the 29th April 1824, Rae Sing Tacoor and Prim Sing Tacoor of Neembudge having been reconciled, and having submitted themselves to Maha Rao Sheo Sing of Serohi, hereby acknowledge his supremacy and subscribe to the following seven Articles of agreement which are to endure from generation to generation and to which no objections will ever be made.

ARTICLE 1.

From produce of every description, whether of land, transit or town duties from the village and puttah of Neembudge, six annas in the Rupee, or three-eighths, shall be paid to the Sree Durbar of Serohi. Fines and exactions of every description from the ryots to be discontinued.

ARTICLE 2.

Koonwur Oody Sing, the son of Tacoor of Neembudge, wishes to obtain the rents of the villages of Girwar, Pornera and Moongthullah, the jaghire of the late Tacoor Lakh Jee; at present that State is under Pahlanpoor protection, should it be restored to Serohi, this point will be decided by the Maha Rao agreeably to the rules of strict justice.

ARTICLE 3.

In Neembudge and its dependencies, all affairs of revenue, justice, etc., shall be conducted in concert with the kamdars of Serohi; no injustice or oppression will be allowed.

ARTICLE 4.

Whenever the sirdars and troops of Serohi assemble for any particular service, the Taccoor of Neembudge in person and his troops shall also attend without making any excuse.

ARTICLE 5.

The Taccoor of Neembudge will not maintain or form connexions with any other State; he will not join in any disturbances which may take place in the Jodhpore-Pahlanpoor Territories, amongst his brethren or the Kolies. If disputes should occur with any one, he will acquaint the Durbar of Serohi and submit to the orders which he may receive.

ARTICLE 6.

The Taccoor of Neembudge, to ensure the tranquillity to his ryots, will adopt every measure in his power to keep Bheels, Kolies and Meenahs in order. Whatever theft or robbery may take place on his estate he shall certainly make good.

ARTICLE 7.

The Durbar of Serohi has, for the maintenance and support of the Koonwur, Taccoorannies and female relations of the Neembudge Taccoor, exempted the undermentioned eighteen wells from the payment of the sum chargeable on the other lands of his estate: no alteration in these shall ever take place.

List of Wells.

In the village of Dhowullee	...	...	2
Do. do. Jejiwara	...	...	2
Do. do. Onadrah	...	...	7
Do. do. Solunda	...	...	7
Total			18

No. LXXXIV.

TRANSLATION of a KHUREETA from HIS HIGHNESS the RAO of SEROHI to LIEUTENANT-COLONEL SIR H. M. LAWRENCE, K.C.B., AGENT to the GOVERNOR-GENERAL for the STATES of RAJPOOTANA, dated the 26th January 1854.

AFTER COMPLIMENTS.—The Serohi State is just now in debt, it is therefore my particular wish that the British Government should, for seven or eight years, direct its management, so as to bring the annual expenditure within the receipts, that the debts may be liquidated and the country brought into a thriving condition; should the object desired be not obtained in the abovenamed seven or eight years, the period to be extended. This State has been saved by the British Government. I therefore trust to its kindness to adopt further measures for its improvement. Syud Niamut Ali (Vakeel) has been directed to accompany you as far as Neemuch; he is well acquainted with the affairs of Serohi, both past and present, and will give information on all questions concerning it, etc., etc.

No. LXXXV.

TRANSLATION of a KHUREETA from HIS HIGHNESS the RAO of SEROHI to LIEUTENANT-COLONEL SIR H. M. LAWRENCE, AGENT to the GOVERNOR-GENERAL for the STATES of RAJPOOTANA, dated the 11th February 1854.

AFTER COMPLIMENTS.—I have received your letter of the 3rd February (instant) (being a reply to the one from me) informing me that before my request can be complied with, it is necessary that you should be informed that I am prepared to give my ready assent to all such arrangements as the Political Superintendent may consider necessary and advisable, reduction of

expenditure, etc., etc., my own station and respectability being observed; also whether I engage that no sort of impediment shall be offered to the Political Superintendent's entire management of affairs, and requiring an early answer to those propositions.

I fully understand your letter and state in reply that my position being duly respected I shall be extremely happy that the arrangements take place as proposed, and engage that there shall be no obstacles made to the Political Superintendent's arrangements during the period agreed on to his management.

Syud Niamut Ali, who is with you, is fully competent to give any information you may require on the above subject; I consider him a well-wisher.

No. LXXXV.

Conditions relating to the Sanitarium at Mount
Aboo, 1845.

ARTICLE 1.

That the site chosen for the Sanitarium be, if possible, within the lands attached to the Nukkee Talao (the lake).

ARTICLE 2.

That the soldiers be prevented from going into the villages or in any way molesting the inhabitants, and more particularly from dishonouring or insulting the women.

ARTICLE 3.

That killing of cows or bullocks, peafowls or pigeons and the bringing of beef up the hill be strictly prohibited.

ARTICLE 4.

That the temples, shrines, etc., and their precincts be kept free from intrusion.

ARTICLE 5.

That the priests and fakeers remain unmolested.

ARTICLE 6.

That no trees on the top of Mount Aboo be cut down or injured without permission from the Rao or from the kamdar obtained through the Political Superintendent.

ARTICLE 7.

That the soldiers be forbidden to fish near the residence of the priests at the south-east corner of the lake.

ARTICLE 8.

That proper precautions be taken to prevent the soldiers being robbed, as the Rao could not consider himself responsible in such cases.

ARTICLE 9.

That measures be taken to prevent injury to the cultivation, crops and other property. That the soldiers be forbidden to gather or destroy mangoes, jamuns, nectarines, honey, etc., the same being private property (except the carounda, which abounds, and to which they are welcome).

ARTICLE 10.

That no roads or footpaths be stopped up.

ARTICLE 11.

That the Rao be not called upon to assist the bazaar, but that all arrangements for the collections of supplies be made independently of his assistance.

ARTICLE 12.

That individuals, either European or Native, do not travel alone in the Serohi Territory without a guide

as a defence against robbery; and that all guides, coolies and labourers be paid according to the rates obtained in Serohi and which were settled by Colonel Sutherland.

ARTICLE 13.

All labourers and coolies on Aboo to be paid agreeably to the rates there obtaining and which were settled by Colonel Sutherland.

ARTICLE 14.

That the Anadra and the Dumanee Ghats be the ones used by the soldiers.

ARTICLE 15.

If circumstances should arise to render further conditions or arrangements necessary, that they should be made in communication with the Rao through the Political Superintendent. To prevent misapprehension, I have given the above points in detail, though it will be perceived that they resolve themselves almost into the ordinary observances of troops on a march.

No. LXXXVI.

TRANSLATION of a KHUREETA from the RAO of SEROHI to the OFFICIATING POLITICAL SUPERINTENDENT, dated SAWUN SOOD BARUS, SUMBUT 1923, or 23rd August 1866.

I have duly received your khureeta, dated 6th July 1866, in which you state that many more European gentlemen and men now reside on Aboo than used to be the case; that the native foreign population has greatly increased; and that owing to these circumstances the arrangements made by the late Rao are insufficient, and it is necessary that the powers of the Political

Superintendent should be confirmed in the usual manner, etc., etc.

I quite agree in this, and I therefore concur that Act XLV of 1860, Act XXV of 1861, and Act VIII of 1859, and any Municipal Acts for conservancy and road-making be extended to Aboo and published in the Gazette.

TRANSLATION of a KHUREETA from the RAO of SEROHI to the OFFICIATING POLITICAL SUPERINTENDENT, dated the 22nd September 1866.

I have duly received your khureeta, dated the 27th August. I have already addressed you in my khureeta, dated 23rd August, in which I have consented to the extension of Act XLV of 1860, Act XXV of 1861, Act VIII of 1859, and any Municipal Acts to Aboo and Anadra, and I now write to say that I likewise agree to all amendments or modifications which may be made in these Acts applying to Aboo and Anadra.

And further that Act VI of 1864, Act X of 1862, and Act XIV of 1859 be extended to these places, any revenue derived from stamps being expended on the Aboo roads and bazaars.

The Supreme Government may also fix the powers of the Political Superintendent in civil and criminal matters. Any cases beyond these powers to be heard by the Agent, Governor-General, in whose court also appeals from the Political Superintendent should be heard. I make, however, these provisos: *1st*, that any civil or criminal cases between Serohi subjects, either at Aboo or Anadra, be settled, as heretofore, by the Serohi Local Courts in accordance with our customs; *2nd*, that our religion and customs be not affected; *3rd*, that the

above powers which I have made over to the Supreme Government may be withdrawn when I so wish it.

No. LXXXVII.

TRANSLATION of a KHUREETA from HIS HIGHNESS the RAO of SEROHI to the address of the POLITICAL SUPERINTENDENT of that STATE—dated the 9th March 1867.

I have received your khureeta of the 7th March requesting my permission to the introduction of 'Act XI of 1865 to Aboo and Anadra. I consent to the introduction of the said Act under the conditions detailed in my khureeta of the 22nd September last.

No. LXXXIX.

EXTRADITION TREATY between the BRITISH GOVERNMENT and HIS HIGHNESS OMEID SINGH, RAO of SEROHI, his children, heirs and successors, executed on the one part by LIEUTENANT WILLIAM JAMES WEMYSS MUIR, POLITICAL SUPERINTENDENT of SEROHI, under authority from COLONEL WILLIAM FREDERICK EDEN, Agent to the Governor-General for the STATES of RAJPOOTANA, in virtue of full powers to that effect vested in him by HIS EXCELLENCY the RIGHT HON'BLE SIR JOHN LAIRD MAIR LAWRENCE, BARONET, G.C.B. and G.C.S.I., VICEROY and GOVERNOR-GENERAL of INDIA, and on his own part by the RAO OMEID SINGH, 1867.

ARTICLE I.

That any person, whether a British or Foreign subject, committing a heinous offence in British territory, and seeking shelter within the limits of the Serohi State, shall be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE 2.

That any person, being a subject of Serohi, committing a heinous offence within the limits of the Serohi State, and seeking asylum in British territory, will be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE 3.

That any person other than a Serohi subject, committing a heinous offence within the limits of the Serohi State, and seeking asylum in British territory, will be apprehended, and the case investigated by such court as the British Government may direct. As a general rule such cases will be tried by the Court of the Political Superintendent, in whom the Political supervision of Serohi may be vested.

ARTICLE 4.

That in no case shall either Government be bound to surrender any person accused of a heinous offence, except on requisition duly made by, or by the authority of the Government within whose territories the offence shall be charged to have been committed, and also upon such evidence of criminality as, according to the laws of the country in which the person accused shall be found, would justify his apprehension and sustain the charge, if the offence had been there committed.

ARTICLE 5.

That the following offences be deemed as coming within the category of heinous offences:—

1. Murder.
2. Attempt to murder.
3. Culpable homicide under aggravating circumstances.

4. Thuggee.
5. Poisoning.
6. Rape.
7. Causing grievous hurt.
8. Child-stealing.
9. Selling females.
10. Dacoitee.
11. Robbery.
12. Burglary.
13. Cattle-theft.
14. Arson.
15. Forgery.
16. Counterfeiting coin or uttering base coin.
17. Criminal breach of trust.
18. Criminal misappropriation of property.
19. Abetting the above offences.

ARTICLE 6.

The expenses of any apprehension, detention, or surrender, made in virtue of the foregoing stipulations, shall be borne and defrayed by the Government making the requisition.

ARTICLE 7.

The above Treaty shall continue in force until either of the high contracting parties shall give notice to the other of its wish to terminate it.

ARTICLE 8.

Nothing herein contained shall be deemed to affect any treaty existing between the high contracting parties, except so far as any treaty may be repugnant thereto.

Done at Serohi, this ninth day of October, in the year of Our Lord, 1867, corresponding with the eleventh

day of the light portion of the month Asoj, Sumbut 1924.

(SD.) W. MUIR,

Political Superintendent of Serohi.

Seal of the Rao of Serohi.

(SD.) JOHN LAWRENCE,

Viceroy and Governor-General of India.

This treaty was ratified by His Excellency the Viceroy and Governor-General of India at Simla, on the 31st October 1867.

(SD.) W. MUIR,

Foreign Secretary, India.

No. XC.

AGREEMENT SUPPLEMENTARY to the TREATY of 1867
regarding EXTRADITION—1887.

Whereas a treaty relating to the extradition of offenders was concluded on the 31st October 1867 between the British Government and the Serohi State: And whereas the procedure prescribed by the treaty for the extradition of the offenders from British India to the Serohi State has been found by experience to be less simple and effective than the procedure prescribed by the law as to the extradition of offenders in force in British India: It is hereby agreed between the British Government and the Serohi State that the provisions of the Treaty prescribing a procedure for the extradition of offenders shall no longer apply to cases of extradition from British India to the Serohi State; but that the procedure prescribed by the law as to the extradition of offenders for the time being in force in British India shall be followed in every such case.

Done at Jodhpore, the third day of September in the year A.D. one thousand eight hundred and eighty-seven.

(SD.) PERCY W. POWLETT,
*Colonel, Resident,
Western Rajputana States.*

(Vernacular) Seal.

Seal.

Signature of the Serohi State.

(SD.) DUFFERIN,
Viceroy and Governor-General of India.

This agreement was approved and confirmed by His Excellency the Viceroy and Governor-General of India at Fort William on the twenty-eighth day of March A.D., one thousand eight hundred and eighty-eight.

(SD.) H. M. DURAND,
*Secretary to the Government of India,
Foreign Department.*

BOOK V

His Highness Maharajadhiraj Maharao Sir Sri
Kaishree Singhji Bahadur, G.C.I.E., K.C.S.I.

CHAPTER I

BIRTH AND EDUCATION

The present Maharao, Sir Kaishree Singhji, was born on Monday, the 20th July 1857,¹ at Posina, the residence of his maternal grandfather. His education was carefully attended to from his childhood. He received his first lessons in Hindi and arithmetic from Guran Lakhmi Chand of Sirohi, who had been appointed his tutor. His keen intelligence and excellent memory enabled him very quickly to acquire mastery over Hindi, after which he began to study Sanskrit. Srimali Pandit Daulat Ram of Jodhpur taught him *Saraswat* and *Chandrika*, the two treatises on Sanskrit grammar, the *Amarkosha* (or the Sanskrit Glossary by Amar Singh), the *Raghuwansa*, and other standard poetical works. This Pandit, however, died at Sirohi and Pandit Ganesha Datta, a Kanya-kubja Brahman, was invited from Kashi to assist in His Highness's studies. This gentleman was well versed in Sanskrit grammar and logic and with him His Highness read various poetical and ethical books. Thus he acquired a fair knowledge of Sanskrit which developed further with his subsequent studies of religious and philosophical literature. After giving considerable attention to Sanskrit, His Highness began to read English, on the advice of the Political

¹ Corresponding to the 14th of the dark half of the Shravana, 33 *gharis* and 29 *palis* in 1914 V.E.

Agent, Captain J. W. Muir. A Kashmiri Brahman, Janki Prasad, was appointed and on his leaving the place His Highness continued his studies with Hari Shankar Ojha, a Brahman of Rohera, who after retaining the tutorship for only a short time was succeeded by Shankarji Trivedi, a Brahman of Bamnera in Jodhpur State, who had learnt English in Bombay. His Highness rapidly increased his knowledge of English, both written and spoken, and his undoubted fondness for the study is to be attributed largely to the excellence of the teaching he received from Shankarji Trivedi. Even after the installation, when His Highness's State duties necessarily occupied a great deal of his time, opportunity was found to extend his knowledge of English. He so far recognised the general ability of his tutor that Shankarji Trivedi was later appointed Private Secretary.

His Highness's body had a tendency towards corpulency from his childhood but by regular exercise and equestrian habits his muscles have developed, and unlike most other princes he is not easily fatigued by hard work.

While carrying on his studies His Highness practised fencing and the use of weapons. His fondness for shooting has made him a splendid marksman. Altogether his education has produced very desirable results, for his attention has been diverted from useless pursuits, and his interests have centred in occupation profitable to his State and subjects.

CHAPTER II

ACCESSION AND GENERAL CONDITION OF THE STATE

On the 16th of September 1875, His Highness was formally installed on the *gaddi*. From the following day and for five days onwards it rained continuously and more heavily than it had done for the previous 70 or 80 years. This gladdened the hearts of his people who regarded the phenomenon as a very happy omen on this auspicious occasion.

The celebrations connected with the installation were held on the 24th of November 1875 in accordance with the directions of astrologers, and were characterised by the usual pomp and splendour. They were attended by all the principal sirdars of the State—called *Sarais*—officials and many distinguished outsiders. Soon after the ceremony His Highness was invested with full powers by the British Government.

The affairs of the State were in a very unsatisfactory condition at the time of the installation. Not only was the Treasury empty but the State was encumbered with a debt of Rs. 89,000 while the gross income was but Rs. 1,05,000. In consequence of this, several of the sirdars were determined to create mischief.

In his administration report, dated the 9th May 1876, the then Political Agent, Colonel W. Carnell, wrote:—

“The rule of the Sirohi State to which the young Chief has just succeeded is not altogether a bed of roses and the extrication of the principality from the difficulties into which it gradually drifted under Kaishree

Singh's father will tax the energies and capabilities of the son. So far back as the year 1855, the late Rao was found incapable of maintaining the requisite authority over his Thakors, and the finances of the State had become so much embarrassed that the British Government at the Rao's special request assumed direct management of affairs. Ten years after, in September 1865, this Political Superintendency was withdrawn and the management of the State restored to the Chief with the whole of the debts liquidated and a surplus of Rs. 42,000 in hand, and with peace, if not contentment, prevailing throughout the whole country. Since then the State has again fallen into pecuniary difficulties and at the time of the Rao's death, there was not a rupee in the treasury."

Colonel Carnell's report, however, gives only one phase of the state of the country. The anarchy that reigned in the land at the beginning of the twentieth century of the Vikram era had completely desolated the country. From the list prepared in 1923 V.E. (1866), it appears that there were in all only 406 villages in the State, of which 177 were *viran* (uninhabited). The inhabited villages had a very scanty population and a very limited number of wells. We shall in the next chapter describe the various administrative reforms introduced by His Highness which have led to the present prosperity of the Raj.

CHAPTER III

ADMINISTRATIVE AND ECONOMIC REFORMS

Preliminary steps.—Soon after his accession His Highness began to consider what steps could be taken to reduce the debts, strengthen the resources, increase the population, and settle the disputes among the factious sirdars.

Accordingly, with the advice of Colonel W. Carnell, he made arrangements for curtailing the expenditure, and directed the Tahsildars to effect an improvement in agricultural conditions, by digging wells at suitable places, with the double object of increasing the income and benefiting the peasantry. A circular was also issued announcing that outsiders could get land in Sirohi State at reduced rates of rent and offering facilities to traders from beyond the territorial bounds of the State. Munshi Niamat Ali Khan was made Diwan. The disputes among the sirdars were satisfactorily settled with the tactful assistance of Colonel W. Carnell. The net result of these activities was a considerable rise in the State's income; the debts amounting to Rs. 54,000 were paid off, and a contribution of Rs. 5,000 was made to the funds of the Mayo College.

The same year His Highness issued a circular absolutely prohibiting alienation of lands granted to Brahmans, *Sadhus*, or *Charans*, or endowed for charitable purposes, and thereby put an end to this objectionable practice.

Less than two years had elapsed after His Highness had assumed the reins of government when by his consummate ability, keen intelligence, and agreeable manners

he had won the commendation of the then Political Officer, Colonel Blair, who had many opportunities of coming into contact with him, and had personally observed his great capacity for administration. Colonel Blair made the following remarks in his annual report :—

“Rao Kaishree Singh, the ruler of Sirohi, succeeded his father in November 1875, and has been on the *gaddi* for little more than a year. I have had ample opportunity of judging his character and capability to govern and I have formed an extremely favourable impression of both. He is intelligent and prudent and has received a fair education and is entirely free from all bigotry and narrow-mindedness. In his manners he is extremely courteous to all around him and there exists between him and the Thakors a feeling of friendship and a freedom of intercourse which augurs well. No money is lavished on Brahmans and other hangers-on usually found at a ‘Native court,’ and the advice of the priestly class has no weight in the counsels of the court.”

We shall now deal, one by one, with the various reforms, effected in the principal branches of administration, during the régime of His present Highness.

Legislation and Justice.—The administration of justice has already been referred to in Book I. In former times, the people here as in other Rajputana States settled their disputes as best they could, and the principle of might being right usually determined the issue; in certain cases the assistance of the village panchayat was called in, or resort was had to one of the different forms of trial by ordeal; and in other cases again the matter would be taken before the *Hdkim*, who being rather an executive than a judicial officer, was usually somewhat despotic in his own district. Appeals against

the decisions of the *Hdkim* lay with the Diwan, who was at the capital what his subordinate was in the district, and there was consequently a virtual negation of justice, the only check on which seemed to be the fear of a scandal reaching the ears of the chief to whom, it should be remembered, it was often difficult to obtain access.

During the reign of the present Maharao, separate civil and criminal courts have been established. The criminal courts are :—

- (i) His Highness's court. This is the highest court of appeal and sentences of death are submitted to it for confirmation.
- (ii) Musahib-i-Ala's court. This also is a court of appeal, as well as a Sessions court.
- (iii) Judicial Officer's court.
- (iv) The Tahsildar's court.

The civil courts are :—(i) Musahib-i-Ala's court, (ii) Munsif's court, (iii) the Tahsildar's court, (iv) the final appeal lies to His Highness's court.

Legislation.—There were no regular codes of laws in Sirohi, and cases were disposed of according to the "justice, equity, and good conscience" of the presiding officer. The courts of State are now guided generally by codes and acts of British India modified to suit local requirements, and a series of regulations and circulars issued from time to time by the Durbar during the past thirty years.

Rules for the prevention of gambling were introduced in the towns of Sirohi, Sheoganj, and Abu Road in the year 1945 V.E. (1888), and the following acts of the Government of India were enforced within the cantonments at Erinpura, *viz.*, Penal Code, Civil Procedure

Code, Criminal Procedure Code, Whipping Act, Indian Limitation Act and Indian Court Fees Act in 1947 V.E. (1890). In the same year "the Commanding Officer of the Erinpura Battalion was granted by the Durbar the powers enjoyed by the magistrate at Abu." In 1948 V.E. (1891) "rules were framed to prevent unlawful assemblies and the destruction of the boundary marks by the jagirdars" ; Stamp and Limitation Regulations were introduced in October 1896 (1953 V.E.) and the following rules to regulate the shooting of birds and animals were framed the next year and are still in force :—

- (i) Shooting of pigeons and peafowl is absolutely prohibited.
- (ii) Shooting of birds in the breeding season which generally extends from March to August is prohibited.
- (iii) Shooting of does, *sambharis* and sows is forbidden.
- (iv) Shooting is also prohibited in certain parts of the State such as Bharja, Telpur, Isran, and other places.

The following laws are now in force in the State :—

- (1) Dan ka Qanoon (Customs Regulations).
- (2) Jagirdars and sirdars.
- (3) Boundary Rules of 1892.
- (4) Extradition Rules with some modifications.
- (5) Border Court Rules.
- (6) Panchayat Court Rules.
- (7) Police Qaidas (Regulations).
- (8) Qanoon Samaat (Limitation Act).
- (9) Civil and Criminal Regulations and Circulars.

- (10) Revenue Circulars and Land Revenue Regulations.
- (11) Constitution of Courts.
- (12) Qanoon Stamps.
- (13) Court Fees Rules.
- (14) Gambling Rules of 1885.
- (15) An Act for the prevention of cruelty to animals.
- (16) Factories Act.
- (17) Sedition Act.
- (18) Excise Rules and Regulations; and
- (19) Registration Rules.

These laws are now administered by experienced and trained officers under the direct supervision of the Musahib-i-Ala, and the courts of justice. The Police and Tehsils have all been reorganised on modern lines.

Suppression of outlawry.—We have seen that the presence of considerable numbers of outlaws, not only within the State itself, but on its borders had become a continual source of trouble to the State of Sirohi. His Highness, from the outset, determined to put down the evil with a strong hand, and hardly a case of this type of law-breaking has come to his notice in which he has not taken drastic measures.

The first instance of a man taking the law into his own hands was furnished by the assassination of Kanji of Dhanta by Oka, brother-in-law of the Thakur of Belangri, and of his servant Padma, in revenge for an old injury. The offenders were severely dealt with after a judicial enquiry. Colonel Blair, in a *kharita*, dated the 29th October 1877, advised His Highness to make the jagirdars understand that serious notice would be taken of such outrages.

We have already heard of Deora Bija, the source of so much mischief, during the reign of Maharao

Surtan, and the manner in which he was instrumental in bringing the imperial forces twice to devastate Sirohi. His descendants, the Bajawats, lived in Jharoli. The Thakur of Manader, also a Bajawat, died without leaving male issue. His widow selected Rajsahiban Tej Singhji for succession to the *jagir* and applied to the Durbar for permission to adopt him. Tej Singh assented on condition that he should receive the same rights and privileges as his brothers. This dissatisfied the Bajawats who, as the nearest collaterals, claimed the *jagir*. They appealed to the Durbar but their appeal was rejected. They then collected their friends and relatives, and raided Manader, plundered the house in which Tej Singh lived, and turned him out. A large detachment of irregulars was sent at once to Jharoli under the command of Rajsahiban Jamat Singhji, and Munshi Niamat Ali Khan to avenge the wrongs. The Bajawats made a show of resistance. The State army, however, destroyed their defences and drove them out after an engagement of a few hours only. A few of the Bajawats were slain, others wounded, some were captured, while the rest escaped. This decisive step commended itself highly to the Agent to the Governor-General who congratulated His Highness on its successful termination.

The next event was the outlawry of the Thakur of Rewara. We have seen how in the reign of Mahārāo Umed Singhji, this man "after committing numerous dacoities and robberies had, in 1872, been captured and sentenced to 12 years' imprisonment, but three years later was released on security, in consequence of his youth." In 1879, however, after remaining quiet for four years he resumed his lawless habits, and distinguished himself by a cruel and brutal raid on the

village of Keral, in the course of which he murdered the Jagirdar of the village, a man named Jora, who was formerly a servant of Rewara. He next collected some Bhils and Minas, and continued his course of brigandage for three years. In July 1882, he was arrested by Faujdar Nathu Singh of Sirohi and having been convicted of murder and dacoity was sentenced to death. As he was a jagirdar of the State, and belonged to the Deora sept, the Maharao was pleased to order that he should not be hanged, but should die a soldier's death. He was accordingly shot in the company of his relatives and his accomplice Pahadji. His *jagir* was confiscated, due provision having been made for the maintenance of his widow and his son. The son shortly afterwards fell ill and was sent to Jodhpur, where he died.

In 1946 V.E. (1889) a long standing boundary dispute between the Thakurs of Magariwara and Varman was settled by His Highness personally with the help of Colonel Powlett, Resident, Western Rajputana States, and some other jagirdars.

The Brahmans of Kuchman and the Jagirdar of Magariwara next approached His Highness for the settlement of their boundaries. Both parties agreed to abide by the decision of Deora Guman Singh of Magariwara who bound himself by a solemn oath, and promised to walk along the boundary line, with a sacred rosary in his hand. This man played false and dishonestly included within his boundaries land regarding which there was no dispute. His Highness remonstrated with Guman Singh on his deceitful conduct whereupon he replied that the whole world belonged to Ram Chandraji and that he had not outstepped it. The boundary was afterwards fixed, in consultation with other jagirdars, but

Guman Singh's conduct displeased the Maharao and is often quoted as an instance of blasphemous treachery.

In 1951 V.E. Maneria Bhil, a notorious freebooter, was killed in an encounter with the police faujdar Barad Chain Singh.

The next event of importance occurred in 1963 V.E. (1904) when the Thakur of Kalandri died in the month of February without leaving a son to succeed to his *jagir*. His widow did not care to obtain the permission of the Durbar and adopted Kan Singh, nephew of Thakur Rawat Singh of Barloot. Thakur Lachhman Singh of Motagam claimed the right for his son Rup Singh but while his claim was under consideration he suddenly occupied Kalandri with his armed followers. Kan Singh had a narrow escape. The commander of the State forces then directed him to retire on condition that Kan Singh should stay in Sirohi. The case was decided in favour of Kan Singh. This exasperated Lachhman Singh who collected a force at Motagam and fortified the place. Peremptory orders were given to him to disperse his men. He would not submit, however, and a detachment of Sirohi Kesar Paltan and Risala then stormed Motagam. The place was taken after some resistance in which Havildar Pane Singh of the State Army was killed. The Thakur fled to Jodhpur and a thana was stationed at Motagam. He at length submitted and one of his villages was made Khalsa.

There have been peace and tranquillity in the Raj since that time.

Jail.—"The Central Jail is at the capital, and there are lock-ups at the head-quarters of each Tahsil. The building formerly used as a jail had accommodation for 55 convicts (fifty males and five females), but being too

small, badly ventilated, defective in sanitary arrangements, and insecure, was unsuitable for a prison. The present Central Jail was constructed in 1891-92, at a cost of about Rs. 36,000, and can accommodate 120 male and 15 female prisoners. It consists of three barracks, each measuring 120 by 18 feet, and provided with barred windows reaching to the floor, and is surrounded by a masonry wall 18 feet in height.”¹

The foundation-stone was laid by Colonel Trevor, C.S.I., on the 3rd March 1881, and on that occasion he made the following remarks:—

“ We have assembled here this evening to witness the laying of the foundation-stone of a new jail, which I am glad the Maharao had at length seen his way to erect, and the building of which His Highness has entrusted to that capable and obliging Executive Engineer, Mr. Foy. It is estimated to hold 120 prisoners, and to cost about Rs. 30,000, and the plan of it provides for its being extended as may be necessary from time to time, and is in accord with modern ideas and experience,—the absence of which is so conspicuous in the existing unsuitable building which has served so long for a jail. I congratulate your Highness on what is really a work of beneficence, and I feel sure that your Highness must congratulate yourself on having secured in this as in other matters the able assistance of the Resident Colonel Powlett, who, now that he has done so much to aid the Jodhpur and Sirohi Durbars, in stamping out dacoity and robbery in the borders, will shortly have the satisfaction of knowing that the criminal who rightly fears his name, will, after conviction, be housed in each State with more consideration to general principles of

¹ Rajputana Gazetteer, page 281.

humanity as well as of justice, than is possible in jails, cramped and badly ventilated and so constructed as to increase the difficulties of enforcing discipline. I need hardly tell your Highness that efficient jail administration is of importance both as regards justice and mercy. When the administration is lax and over indulgent, we offend against the former; when it impairs the health of the prisoner and makes him feel that he is being treated more like a beast than a man, the latter is wounded. I trust this new jail may inaugurate an era which shall propitiate both these goddesses of justice and mercy, and that it may never be empty while crime is abroad. It is a great satisfaction to me and to every well-wisher of the State to reflect on the marked diminution of crime, notably of dacoity and outlawry, which has taken place in it of late years, while there still is, and always will be, need for effective police protection. Your Highness is now more free than you were to devote your energies and the revenues of the State to measures of peaceful character and I trust that the same spirit which has induced you to build this new jail, will lead you to devise and carry out other measures of public benefit and thus to earn for yourself the distinction of being a philanthropic ruler, or in other words the gratitude of your subjects."

Finance.—At the time of His Highness's accession, the State was encumbered with a debt of Rs. 85,000 and the treasury was empty. The total revenue had gone down to Rs. 1,05,000, and the Jagirdars were more or less in a state of open rebellion. It was, therefore, necessary for the new ruler to improve the condition of affairs in this direction, enhance the revenues, and to arrange for the liquidation of debts. In the Maharao, fortunately, there was a man who was ready to do the

right thing at the right time. With the valuable advice of Colonel Carnell, His Highness took steps to regulate the expenditure, and to confine it within reasonable bounds. The Tahsildars were directed to improve the economic condition of the cultivators, and a circular was issued encouraging the immigration of cultivators and traders from other States by granting them special concessions.

The results of all these activities was all that could be desired leading to an appreciable increase in the income. Not only were the debts amounting to Rs. 54,000 liquidated in a single year, but the State was enabled to contribute Rs. 5,000 to the Mayo College Endowment Fund. In the year following, the State had to incur many extraordinary expenses on account of the Delhi Durbar of 1877, and His Highness's pilgrimage to Benares, Allahabad and Calcutta, to perform the post-funeral rites of his father; another item of expenditure was the laying out of the Kesar-bilas Gardens at Sirohi; but in spite of all this, the State debt was reduced to Rs. 18,108 and had dropped to Rs. 12,320 by the year 1936 V.E. (1879).

The year 1937 V.E. (1880) opened with the State clear of debt, but the construction of a new Baghikhana, and the suppression of the Bajawats of Jharoli, again plunged the State into fresh debts amounting to Rs. 6,676. All this, however, was cleared off the next year.

In the meantime the revenue of the State had risen steadily to 2'10 lakhs in 1884-85, 3 in 1893-94, 3'82 in 1895-96, and finally to 4'21 lakhs in 1896-97.

The finances of the State were apparently on a sound basis for about 18 years, but multifarious expenses which had to be incurred in works of public

utility again involved the State in a new debt, with the result that the year 1897 opened with a debit balance of Rs. 41,718. The State was involved in pecuniary difficulties of a more serious character in 1899-1900 when in consequence of the great famine the population decreased and the revenue declined. Rs. 2,00,000 had to be borrowed from the Imperial Government at four per cent for relief measures.

During the last decade of the nineteenth century, the state of finance was again low but arrangements for increasing the income were all the while in progress. The Customs department was reorganised on modern lines in 1942 V.E. (1885). Transit duties except those on opium were altogether abolished; and customs duty was levied only at one place. The old system of *ad valorem* duties gave place to computation on the new system of weights and measures. The result was that the income from the customs, which was only Rs. 29,000 at the time of the Maharao's accession rose to Rs. 1,59,226 in 1913. The income from various other sources also increased considerably.

The land revenue of the State was formerly collected in kind. The officials employed for the realisation of State demands were over-worked and under-paid and open to temptation, and it was suspected that the State incurred much loss and that its full dues were not recovered. But the time had not yet come for revenue settlements and cash assessments as the people were too mistrustful and conservative. In 1900 His Highness invited some Talatis from Gujerat; and to demonstrate to the tillers of the ground the distinct advantage of cash payment, some wells were farmed out to Brahmans, Mahajans, and others.

A third important reform was effected in currency. The State, as has already been stated in Book I, never seems to have had a mint of its own. Bhilari coins which were found in large quantities in Godwar and Sirohi districts were current. They were formerly of the same value as the similar British coins, but they gradually depreciated till one Bhilari rupee exchanged for 14 Imperial annas in 1900 and for 13 in 1901-03. The fall in exchange value was due to a greater demand for Imperial rupees wherewith to pay for increased imports during the years of famine and scarcity, 1899-1900 and 1901-02. His Highness saw the danger to the trade and prosperity of the country and at once approached the Imperial Government for permission to convert the Bhilari rupee and introduce the Imperial currency in its stead. The Government of India agreed to give, up to a limit of 15 lakhs, 100 Imperial in exchange for 120 Bhilari rupees.

The justification of the step was soon realised. As the silver fell in value the rate of Bhilari rupees would have fallen to a worse figure than 140:100. This financial move on the part of His Highness greatly benefited trade, which otherwise must have suffered considerably.

In spite of all these measures the financial condition had not yet improved. The liabilities of the State in 1905 amounted to Rs. 5,00,000, the main cause of which was the extraordinary expenditure incurred in connection with the great famine of 1899-1901, the Delhi Durbar, and public works on an extensive scale. The finances of the State had, however, much improved by 1967 V.E. (1905-06), for in spite of the heavy expenditure in connexion with the marriages of His Highness's three daughters, Baiji Sri-Anand Kunwarji

Sahiba, Baiji Sri Hait Kunwarji Sahiba, and Baiji Sri Padam Kunwarji Sahiba, in addition to expenditure on public works of about Rs. 1,25,000 and the contribution of Rs. 2,000 to the fund for the extension of the new wing of the Mayo College, Ajmer, the State debt was reduced by Rs. 27,000.

Since then the income of the State has much increased and the debt diminished. With the introduction of Madras system in 1908 the gross excise revenue has steadily increased to Rs. 1,92,251 in 1918.

Since the introduction of the budget system in 1947 V.E. (1890) the situation seems to be well in hand. The following table will give an idea of the variations of the revenue and expenditure and the liquidation of debts during the past few years:—

TABLE.

DATE.		REVENUE.		DEBT.	
Year.		Receipts.	Disbursements.	Outstanding Liability.	The amount liquidated.
		Rs.	Rs.	Rs.	Rs.
1908-09	...	5,28,236	5,28,236	3,14,444	
1909-10	...	5,94,586	5,94,586	3,32,605	1,00,200
1910-11	...	6,23,927	6,23,927	2,37,804	71,942
1911-12	...	6,93,134	6,93,134	1,73,505	...
				(debt) 76,883	...
				(int.) 51,261	...
				Total 3,07,455	410
1912-13	...	6,38,424	6,38,427	2,85,527	1,04,199
1913-14	...	7,07,466	7,07,466	1,85,320	72,587
1914-15	...	8,21,371	8,21,371	1,22,582	10,214
1915-16	...	6,42,675	7,66,976	1,15,685	3,918
1916-17	...	8,90,348	8,90,348	...	...
1917-18	...	9,03,351	9,03,351	...	...

These figures clearly show how the revenue of the State has steadily risen from a little more than a lakh in 1879 to Rs. 9,03,351 in 1917-18, under the able administration of His present Highness. The deficit of Rs. 1,24,299 in the year 1915-16 was due in the first place to the scarcity experienced during that year, and secondly to the fall in revenue from customs on account of the decrease in export and imports resulting from the difficulty experienced by traders in obtaining railway waggons for transport.

The sum shown as debt is, really speaking, the surplus income of religious institutions and shrines, deposited in the State.

Land Revenue.—The land revenue is mostly collected in kind and the Durbar's share varies from one-fifth to one-third of the produce according to the caste of the cultivator, "the purely agricultural classes pay on the higher scale while Rajputs, Bhils, Minas, and Kols (who belong to the Diwali bund or protectors of the village) as well as Brahmans, Mahajans and some others are favoured. The Durbar's share used to be realised by the actual division of the produce called *batai*, but as the grain was damaged by lying for some time on the threshing-floor and the State consequently received a diminished quantity, this system is being gradually replaced by one known as *kankut* under which the share is taken by a division based on a conjectural estimate of the standing crops. In parts the revenue is paid in cash at rates ranging from Rs. 2 to Rs. 5 per plough or per pair of bullocks working the wells."¹

In 1961 V.E. (1904-05) efforts were made to introduce the *bighoti* system, regulating the payment

¹ Rajputana Gazetteer, Sirohi, page 277.

of a fixed rate of land assessment per *bigha* instead of *batai* in the villages of Santpur, Rohera and Pindwara Tahsils. This system was disliked by the jagirdars and cultivators who could not see that it was advantageous alike to the Durbar and tenants, and it was therefore made optional and not compulsory. The cultivators soon found the benefits of cash payment but the jagirdars clung to the old method.

Talatis or patwaris were imported from Gujerat and were employed chiefly in working out the system under which well irrigated lands are given out on leases for cash payments in a lump sum. "Side by side with the Talatis the Bhalamania still exists, and goes on keeping the grain account and making collections. The Bhalamania is a local bania or shop-keeper who keeps the grain accounts of the State and the cultivator in book-keeping form."

"The services of Mr. M. Keane, I.C.S., were lent by the United Provinces Government for the Settlement of Tonk and Sirohi States from the 11th December 1910. He reached Sirohi on the 17th December 1910 to discuss settlement preliminaries with the Hon'ble Sir E. G. Colvin, C.S.I., Agent to the Governor-General, Rajputana, and His Highness the Maharaja of Sirohi. It was decided that each State should contribute half and half towards the pay of the Settlement Officer, his staff and the Head Office establishment; the arrangement was subject to reconsideration later on. The Settlement Officer was to submit his proposals as regards (1) the period of the Settlement operations, and (2) the extent of the operations to be undertaken after studying the conditions and examining the figures of both the States and especially of Sirohi.

"The Settlement Officer made a tour in Sirohi State in the Eastern Tahsils of Santpur, Rohera, Pindwara, and Sirohi in February and carefully noted the system of Land Revenue collections, cesses, petty local variations, exemptions, concessions, favoured tenures, habits of the people, agricultural stock and the like. He submitted his proposals in details to the Hon'ble the Agent to the Governor-General and it was finally decided by the Darbar, in consultation with the Agent to the Governor-General, that as the whole of the State is not yet ripe for a cash assessment the Settlement Officer should, in Sirohi, confine himself to a survey and the preparation of a record of rights, and adjusting boundary and other disputes with the Jagirdars and Mafidars. It was also decided that from the 1st August 1911, two-thirds of the cost of the joint establishment (*i.e.*, the pay of the Settlement Officer, his staff and of the Head Office) be paid by the Tonk Darbar and one-third by the Sirohi Darbar."¹

Mr. Khem Chand Singhi, M.A., who was sent to Dholpur Karoli Settlement for training under Mr. W. Raw, I.C.S., was appointed Personal Assistant to Mr. Keane. Even the survey work and the preparation of the record of rights was hardly a simple affair as the Talati was untrained in survey or ordinary revenue records and the Bhalamania had no training at all. It was therefore decided to open a Patwari school at Sirohi and another at Abu Road. "Though the schools were opened so as to be at a convenient distance for candidates yet it was difficult to get any pupile for the schools. To get over this difficulty, the Durbar offered subsistence allowance of Rs. 5 a month to any

¹ Annual Report of Settlement Operations in Sirohi for 1910-11 by Mr. Keane, I.C.S.

candidates who would put in two months' training in the schools with a prospect of employment in survey or office work for those who qualified. Even this liberal offer on the part of the Durbar, though it was proclaimed throughout the whole State, met with little response. The fact seems to be that the population is sparse and the number of boys who have sufficient primary education to follow intelligently the course of the schools is very limited. Time and custom only can remedy this state of things. The number of qualified candidates turned out in Sirohi school is about 20 and by the Abu Road school is 6. Many of these have to acquire experience in regular practical work before they can be of much use and this is being arranged for."

Mr. Keane's work was highly appreciated by the Musaheb-i-ala in the Annual Report for 1913 in which the following remarks appear: "The patience which he (Mr. Keane) has exercised in the difficult and arduous task with the several Jagirdars, conservative in their nature, and with the cultivators, ignorant as they are, is really praiseworthy." His Highness also acknowledged Mr. Keane's services in his review of the report in the following words: "I am much indebted to Mr. M. Keane, the settlement officer, for the great pains taken by him in the interest of the State and I am delighted to say that the work carried on and done by his Department is full of promise."¹

The system of posting patwaris was violently opposed by jagirdars, and Settlement operations begun by Mr. Keane had to be discontinued in 1914. A great deal was done, however, and, as Mr. Keane remarked, through the personal interest taken by His Highness in the work and the effect of his example on all others

¹ Annual Report on Settlement Operations in Sirohi State for the year ending 31st October 1917.

without which, says Mr. Keane, "I do not believe that in the face of the many unexpected difficulties of different kinds that arose, the Survey and Attestation could have been brought to any satisfactory completion."¹

Agriculture.—As has already been stated, agriculture is the most important industry of the people and is therefore the chief source of revenue. At the time of His Highness's accession the area of land under cultivation was very small, and most of the half savage tribes such as the Bhils and Minas, which form the bulk of the rural population, used to earn their living by plunder and robbery.

In the very first year of his reign, the Maharao, with the advice of Colonel Carnell, resolved to put an end to this evil practice and divert the attention of these unruly people towards the peaceful occupations of husbandry. He therefore as the first step took measures to suppress with a strong hand all lawlessness that prevailed in the State, and then directed the tahsildars to make efforts towards improving agriculture and encouraging the digging of wells for irrigation purposes.

In the following year, a *kharita*, dated the 23rd September 1877, was received from the Political Superintendent, Sirohi, in which he advised His Highness to issue a circular encouraging immigration into the State from outside by offering favourable terms to agricultural immigrants. Thus a large number of men who had migrated to the neighbouring States, especially to Jodhpur, on account of insecurity to life and property in the reign of the previous rulers, came back and resettled. Since then the population has

¹ Annual Report on Settlement Operations in Sirohi State for the year ending 31st October 1913.

been steadily increasing, and effecting beneficially the revenue of the State.

We have already seen that in many parts of Sirohi the normal rainfall is very uncertain, and in others, although the total rainfall is large, it is badly distributed with reference to seasons or the requirements of the crops. In all parts therefore irrigation is necessary for the growth of crops, and large sums of money have been spent by the Durbar during the last few years in the construction of tanks and wells.

The following are some of the important tanks constructed during the reign of His Highness:—

- (1) Trevor tank, constructed in honour of Colonel Trevor, C.S.I., Agent to the Governor-General in Rajputana, in the year 1951 V.E. (1894-95) at a cost of Rs. 34,769.
- (2) Abbott tank, constructed in honour of Colonel H. B. Abbott, Resident, W. R. States, in the year 1954 V.E. (1897) at a cost of Rs. 17,000.
- (3) Diamond Jubilee tank, constructed to commemorate the Diamond Jubilee of Her late Majesty Queen Victoria at a cost of nearly Rs. 47,000.
- (4) Chandela tank.
- (5) Mansarovar tank, constructed about the year 1957 V.E. (1900) and named after His Highness's late Maharani Man Kunwarji Saheba of Dharampur.
- (6) Tank in the vicinity of the village Shivera near Jharoli, costing Rs. 1,20,000.
- (7) Mandovri tank, near Abu Road, costing Rs. 27,000.

In addition to these the number of wells has increased from year to year, and considerable improvements have been made in various branches of agriculture.

With the increase of irrigational projects the agricultural condition of the State has greatly improved and consequently the famines are not felt so severely here as in other States of Rajputana. The peasants do not now look exclusively to rains for the success of crops but take advantage of what little water there is in the wells and tanks. Owners of cattle now fully realise the importance of storing grass and fodder for their cattle in a good year, and most of those who do this not only feed their own cattle in a year of scarcity but make money by selling their surplus stock to wealthy *mahajans* and others.

The cultivation of new kinds of cereals has also been introduced and agricultural implements of the latest pattern are being used widely. For this reason, the total area of land under cultivation has much increased. The number of ploughs in use in 1916 was about 800 more than that in use during the preceding year.

Much of the credit for all this improvement in the present agricultural position of the State is due to the special care and attention of His Highness who is always ready to help the cultivators by giving them additional facilities, *e.g.*, sinking wells and constructing tanks, etc., to enable them to go ahead with their work.

Forests.—"A considerable portion of Sirohi is covered with forests, but prior to 1877-78 there was no check on the wholesale cutting of wood and the forests were periodically ruined by the Bhils and other half-savage dwellers in these tracts. Apart from the damage done by *walar* cultivation, the woods were set on fire in

order to improve and open out the grazing or to facilitate the hunting of deer, and all these unwise proceedings were followed on an increasingly large scale as the forest tribes found it more and more difficult to live by robbery, and as they were pent up within their own wilds, they were compelled to draw their food from the soil. As a first step towards conservancy the indiscriminate felling of trees was prohibited in 1878 and a small staff was entertained.”¹

In the year 1947 V.E. (1890-91) the forest department was reorganised and Mr. Kershaw was specially appointed to inspect the Khalsa forests and submit his report with necessary instructions. The leading Thakurs and jagirdars of Bhatana, Nimaj, Mandwara, and Reodar, somehow or other laboured under a sense of dissatisfaction. Colonel Powlett personally took pains in consultation with His Highness to bring matters to a final settlement. Arbitrators were appointed between Nagani and Sanpur, Nibaj and Barwaj and Bhatana and Magriwara and Rohuwa, to determine the limits of the villages which were contested.

“It was not until 1893 that a qualified ranger was engaged and the services of a trained forester were secured in the following year.”¹ Six tahsils of the State were divided into two ranges, each range under a separate officer. The other tahsils included in the forest area, mostly comprising land which belongs to the jagirdars, are under the direct supervision of the Customs department. The subordinate establishment now consists of fourteen officials, including forest inspectors, clerks, etc., twelve nakédárs, and six chaprasis.

¹ Rajputana Gazetteer, p. 264.

The income under this head during the year ending 31st October 1918 was Rs. 38,617-10-6 and expenses Rs. 15,187-15-9.

Customs.—In former times the wealth of the people consisted entirely in their flocks and herds, and the only exports were ghee for the Bombay market *via* Ahmedabad and sometimes sheep to Deesa. "The through traffic was, however, considerable; English piece-goods going northwards, and wool, hides, cotton, felt caps and blankets southwards. The advent of the railway in 1881 did much to develop trade, but the real improvement dates from 1886, when the Customs department was reorganised, a revised tariff was introduced, and the old system under which goods were frequently taxed more than once was stopped."¹

In the year 1947 V.E. (1890-91) His Highness with the advice of Colonel Powlett framed rules for the better management of the Customs department which have been lately reversed. The receipts during the year ending on 31st October 1918 amount to Rs. 2,00,000.

Salt.—Under the agreement of 1879 (No. XCI) the manufacture of salt in Sirohi was absolutely prohibited and no salt other than that upon which duty has been levied by the British Government can be brought into the State. This agreement was supplemented in 1882 (No. XCII) and slightly modified in 1884 (No. XCIII).

The revenue derived from salt is at present a sum of Rs. 10,800 annually received from the British Government under the agreement.

Excise.—1. Liquor.—The Madras system of distillation has been introduced in the State. The old farming-out system was abolished and the right to sell

¹ Rajputana Gazetteer, p. 266.

liquor is now leased to one contractor and a fixed sum is recovered from him by instalments. The number of shops open during the year 1916 was 64.

The State is divided into four divisions, at two of which, Sirohi and Abu Road, there are State distilleries, while at the remaining two, Reodar and Pindwara, there are depôts only. The distilleries are under the supervision of Inspectors and the depôts under that of the Darogas. The liquor that is prepared in the distilleries is conveyed in sealed casks to the depôts, whence it is sent to the licensees. The licensees are also allowed to purchase liquor direct from the distilleries.

The use of imported spirits is practically confined to Abu, Abu Road and Erinpura.

2. Hemp drugs.—Ganja, bhang, and charas were formerly unknown in the State, and are now sold only at Abu, Abu Road, and Sirohi where they are consumed almost entirely by foreigners.

3. Opium.—There is practically no poppy cultivation in the State but a large quantity of opium is imported for local consumption. The opium revenue proper is derived from license fees taken from the vendors.

The total receipts from all sources of excise revenue amounted to Rs. 1,92,251 in the year ending 31st October 1918. The success of this branch of administration is due to the experience and energy of the Superintendent, P. Mansaram Sukul, who has been in charge since 1908. He has framed the Excise Laws and published them in English and Hindi.

Stamps.—Court fees are levied in cash. Stamped papers for petitions at four annas each were introduced in 1869, and stamped papers for deeds varying in value from one anna to ten rupees were first issued in 1896.

Income under this head fluctuates with the nature of the seasons, which encourage or discourage litigation according as they are good or bad. It is owing to this that income from stamps in 1916 was only Rs. 8,982-13-3 as compared with Rs. 22,886-10-3 in the previous year.

Hospitals.—"The earliest State institution was a small hospital opened at the capital in March 1868 and in the same year Abu and Anadra each received a dispensary which were kept up mainly by voluntary contributions. So matters remained till 1887 when the Anadra dispensary was closed and the staff, etc., transferred to Abu Road, which owing to the advent of the railway, had become a populous locality. Since then the following changes and additions have been made:—(i) establishment of hospitals at Sheoganj and Abu Road, and in addition, a Palace dispensary at Sirohi, (ii) the replacement of the old hospital at the capital by a much better building which was called after Sir Robert Crosthwaite (then Agent to the Governor-General)."¹ The foundation-stone of this building was laid by Mr. (afterwards Sir) Robert Crosthwaite on the 22nd December 1896, who on that occasion made the following remarks:—"His Highness the Maharao has honoured me by asking me to lay the foundation-stone of a new hospital, and I feel that it is a most fortunate occurrence that my first visit to the capital of the ancient State of Sirohi should be associated with so good and beneficent a work as the construction of a hospital. Since his accession to power His Highness has invariably shown a keen solicitude for the welfare of his people and I was not, therefore, surprised when I heard that it was his intention to construct a new hospital and thus make

¹ Rajputana Gazetteer, p. 282.

better provision for the medical relief of his subjects. The present hospital was built about 30 years ago, and the accommodation for in-patients is very limited. About 40 out-patients a day are treated, and I learn from my friend Surgeon-Major Adams that owing to the want of a suitable building, it is not possible to receive many patients who need surgical aid in important cases which call for careful subsequent treatment. The existing hospital has done, and is doing good work, but there can be no doubt that more accommodation is required to meet the wants of the people. His Highness, therefore, with that spirit of enlightened benevolence which he always displays has decided to allot money for the construction of a larger building. His people are to be congratulated on having a Ruler who administers his State with care and ability and has so great a regard for their welfare and happiness.

“The Maharao has given further proof of this in announcing his intention to construct irrigation works as soon as he is able and thus further to secure the prosperity of the State. Fortunately in this year of scarcity, Sirohi has been blessed with a fair autumn harvest and the spring crops promise well, but the history of the present year shows how all important it is to have wells and tanks by means of which the crops can be grown if the rain should fail. In conclusion, I have to thank His Highness for the kind welcome he has extended to Mrs. Crosthwaite and myself and the very cordial and friendly terms in which he has alluded to the Political Officers connected with his State. The Maharao has kindly attributed the prosperity of Sirohi to the assistance he has received from them, but I am bound to say that the improved condition of affairs and the security of life and property on the Sirohi

State must be primarily attributed to the able administration and the earnest endeavours of the chief. I highly appreciate the friendly sentiments towards myself which the Maharao has shown in proposing to call this hospital by my name, and with every wish that the institution may be a source of comfort and relief to many sufferers, I proceed to lay the foundation-stone in accordance with His Highness's request."

Mr. Crosthwaite then laid the foundation-stone of the hospital.

It was formally opened on the 7th December 1897. In his speech on that occasion Sir Robert Crosthwaite said: "I am very glad that I have been able to be present to-day at the opening of the hospital which His Highness has with his usual liberality constructed and endowed for the benefit of his subjects. The building, as I have seen to-day, is an excellent one and well suited for the benevolent purposes for which it has been erected. I have heard with much pleasure that it is His Highness's intention to appoint a first class hospital assistant to the charge of the institution, and I have no doubt that it will be a great blessing to your people, the medical staff being guided and assisted by Surgeon-Lieutenant-Colonel Adams who knows the requirements of the people so well and is, as His Highness has said, always ready to employ his learning and medical skill for their good. Your Highness has alluded in loyal terms to the cordial relations which obtain between the Government of India and the Sirohi Durbar and you have expressed gratitude for the assistance given to you by the British Government. I much appreciate these loyal and friendly sentiments but I am bound to say that no amount of assistance from the British Government can convert a bad ruler into a good one

and the present prosperous and peaceful condition of your State is due to your Highness's judgment, discretion and unfailing devotion to the high duties which you have to discharge."

There are now eight medical institutions in the State, three of which, namely, the Crosthwaite Hospital and the Palace dispensary—both at Sirohi—and hospitals at Sheoganj and Abu Road are maintained by the Durbar.

The expenditure by the Durbar on medical institutions including vaccination was recently about Rs. 5,000 a year. It has, however, considerably increased with the appointment of Dr. R. D. Shirolī, L.M.S., a duly qualified graduate of the Bombay University as Chief Medical Officer of the State and Physician to His Highness. The total expenditure in this Department was Rs. 9,143-13-3 during the last year.

Education.—Sanskrit and Hindi Pathshālas flourished from time immemorial, and Urdu madarsās were also in existence, but no organised system of education on modern lines existed in the State before the accession of His present Highness. As we have already noticed, the previous rulers were so busy in suppressing brigandage and in preventing lawlessness that they could hardly find time to give any serious thought to the matter of education.

It was during the rule of Maharao Umed Singh that the first Anglo-Vernacular school was established in Sirohi. It was meant for teaching Hindi and Urdu with a little English also. The importance of imparting English education on an organised basis was, however, strongly felt. His present Highness reorganised the whole system and raised the school up to the Middle

standard. This school was not suitably housed and the idea of providing a building which, when compared with the schools then existing, should indicate the measure of progress, formed itself in the mind of His Highness, and this idea was realised in fact in the month of March 1912, when Sir Elliot Colvin, Agent to the Governor-General in Rajputana, was invited to lay the foundation-stone of the new building. The speech delivered by His Highness on this occasion is significant, and is therefore reproduced below :—

“ The Honourable Sir Elliot Colvin and Gentlemen,

“ It is with the greatest pleasure and happiness that I welcome my distinguished friend the Hon'ble Sir Elliot Colvin amongst you on this occasion. I value the present opportunity very highly because this is the first time that I have the privilege of congratulating him at Sirohi upon the high honour and distinction conferred upon him by His Most Gracious Majesty, who so generously took the trouble of coming to India to hold the memorable Coronation Durbar at Delhi which most of us had the honour and privilege to witness and signify our loyalty and devotion to the British Crown.

“Of the various boons that are conferred upon India by the enlightened and philanthropic British Government that of the promotion and extension of education on generous and liberal lines is the most meritorious and deserving, and will always remain a glorious monument of one of the best achievements of the British rule. His Most Exalted Majesty from his august throne at Delhi was graciously pleased to announce the noble policy of spreading knowledge and education widely, and the Government of India as worthy followers of the generous master have adopted the same beneficent

policy in right earnest and also most of the native Princes and Chiefs have adopted the same course and are following in their footsteps.

“It is not that learning and knowledge were unknown in India before the advent of the British for it was all along famous for its Sanskrit learning and literature, which subsequently suffered much during the Muhammadan Rule from want of support and patronage, and owing to the constant strifes and frequent changes of rules and dynasties. To the English the credit of its revival and organisation on modern lines is fitly due.

“In Sirohi itself Sanskrit and Hindi were taught in old Pathshalas and Urdu also was subsequently introduced. The importance of teaching the English language was felt long ago, and a student here and a student there received some elementary instruction. Subsequently the present curriculum was adopted and the students were taught up to the Middle School standard. The want of a fine imposing building on sanitary principles worthy of the State was long felt but owing to hard times and economic conditions of the State it was long deferred. Last year I consulted Major Windham on the matter and my suggestion was kindly supported by Major Windham, our worthy resident, and by Sir Elliot Colvin who was also approached and was kind enough not only to promise his support to my proposal but gave me permission to associate his name with the Institution. As I think of extending the studies to Entrance standard gradually if students should be forthcoming I propose to name it the ‘Colvin High School.’ . . . ”

The new school building was ready in 1915. Its opening ceremony also was performed by Sir Elliot

Colvin, on the 11th November 1915. The old Sirohi Durbar School was now transferred to this building which became known as "The Colvin High School."

It consists of eight rooms besides the central hall. The staff consists of a head-master and ten assistant teachers and is under the supervision of a superintendent. No tuition fee is charged. The Durbar has also sanctioned the establishment of scholarships to encourage students to prosecute further studies abroad.

CHAPTER IV

WORKS OF PUBLIC UTILITY

The Maharao's high regard for the welfare of his subjects has been evinced by his lavish expenditure, ever since the commencement of his reign, on works of public utility. The hospital and the Central Jail and the school have already been mentioned, and the irrigation projects detailed under Agriculture.

In 1934 V.E. (1877), he founded the Kesarganj village and laid out the Kesarbilas gardens.

In 1949 V.E. (1892), he contributed Rs. 13,570 to the fund of the Trevor Oval at Abu.

In 1951 V.E. (1894), Rs. 5,000 were paid for the erection of a clock tower at Abu but the scheme was dropped, and a more costly and at the same time a more useful scheme of building a tank at Abu was undertaken at a cost of Rs. 34,769.¹

The next year drainage of Abu Road and repairs to Abu Road charitable dispensary were undertaken at a cost of Rs. 5,089-15-6. The same year the tank at Mater Mata to the north-east of Sirohi and the road leading up to it, were built to commemorate the name of Colonel Abbott, Resident, Western Rajputana States, at an approximate cost of Rs. 67,000.²

In 1957 V.E. (1900), the work of the New Talab, a tank at Sirohi called Mansarowar, was commenced, and the next year the Chandela Tank in Tahsil Santpur and the Jubilee Tank at Pindwara were completed, the latter alone costing Rs. 47,000.

¹ Colonel Trevor's speech is given in Appendix B.

² Colonel Abbott's speech appears in Appendix B.

In 1964 V.E. (1907), Rs. 21,250 were contributed by the State towards the construction of the Rajwara bridge on the Banas and State royalty on materials obtained from the State for the construction of the bridge which amounted to Rs. 3,000 was also remitted. The Kesarganj Kothi near Abu Road was built at a cost of Rs. 17,000 and a *dharmasala* was built for the use of pilgrims to Ambaji at a cost of Rs. 2,000.

Hardly a year has passed without some new work being taken in hand for the comfort and convenience of the public. Full details are given in the annual reports. The accompanying statement will show the amounts spent on public works during the reign of His Highness :—

	Rs.	a.	p.
Old kothi on Abu ...	56,952	0	0
New kothi on Abu ...	2,21,891	14	7
New palace at Sirohi ...	77,325	0	0
Kesarbilas kothi ...	2,20,612	11	9
Dharawati kothi ...	70,000	0	0
Sirohi Guest House ...	18,000	0	0
Other houses on Abu ...	50,152	9	0
Abu Trevor Oval ...	13,575	0	0
Kharari hospital and drainage	5,500	0	0
Sirohi Crosthwaite Hospital ...	20,629	15	6
Sheoganj Hospital ...	9,394	0	0
Sirohi Jail ...	40,416	0	0
Colvin High School ...	26,608	0	0
Zenana palace walls at Sirohi	24,556	0	0
Other buildings in Sirohi ...	1,30,134	9	11
Construction of tanks and em- bankments to rivers ...	3,75,000	0	0
Arats (wells) ...	25,000	0	0
Roads ...	60,000	0	0

CHAPTER V

THE MAHARAO'S LOYALTY

We have already noted that the Sirohi State has been ever loyal and that in consideration of services rendered during the mutiny of 1857, half the tribute payable to the British Government was remitted,¹ and the privilege of adoption granted to the Ruling Chief. The present Maharao has, from the beginning of his reign, reposed entire confidence in the advisory British officers, and has on more than one occasion attributed the prosperity of his Raj to their sound advice and valuable assistance. As early as 1876, he offered to equip and organise 100 soldiers, at his own expense, for imperial service, and a *kharita* from His Excellency the Viceroy was sent to him by Colonel Trevor through Colonel Powlett, cordially thanking him for his loyalty. The honours and distinctions conferred upon His Highness speak for themselves. At an advanced age and in indifferent health, he undertook a journey to England in 1909 with the object of paying his homage personally to the King-Emperor. As a mark of loyalty he has leased permanently certain lands on Mount Abu from the 1st October 1917.² But his active loyalty never manifested itself so strongly as was occasioned by the outbreak of the war which has now terminated in glorious victory to the allied arms. As a first step he made a contribution of one hundred thousand rupees to be devoted to the successful prosecution of the war. The contribution

¹ The other half was remitted on the occasion of the Abu lease from 1st October 1917.

² See Appendix.

was graciously accepted by His Imperial Majesty the King and the following cablegram was received :—

“I have received Your Highness's letter of 15th August and highly appreciate your expression of loyalty to our Throne and Person. I have great pleasure in accepting Your Highness's most generous gift of a lakh of rupees to be devoted to the successful prosecution of the war and shall inform you at an early date of the purpose to which I intend to devote it. I send Your Highness my best wishes for your happiness and the prosperity of your State.

GEORGE, R. I.”

This cablegram was followed by the following letter from His Imperial Majesty in which he graciously stated that he had decided to devote the money to the purchase of seven steam launches for use in Mesopotamia :—

“BUCKINGHAM PALACE :

30th November 1917.

YOUR HIGHNESS,

You have already been informed by telegram of my appreciation of your expression of loyalty to my Throne and Person and of my acceptance of your generous gift of a lakh of rupees towards the expenses of the war.

I have decided to devote the money to the purchase of a fleet of launches, consisting in all of seven vessels, which are urgently required for service on the river Tigris.

These launches will bear the name Sirohi No. 1, Sirohi No. 2; etc., and a brass tablet with a suitable inscription will be affixed to each of them.

Trusting that Your Highness may long continue to enjoy health and good fortune, I subscribe myself

Your sincere friend and Emperor,

(SD.) GEORGE, R. I."

On the 6th November 1918 His Highness made a donation of Rs. 50,000 for work in connection with the war. The Viceroy signified his acceptance of this donation in the following letter from the Agent to the Governor-General, and the money was spent on aeroplanes to be used for the defence of India:—

"In continuation of my letter, dated the 9th November 1918, I write to say that Your Highness's offer of Rs. 50,000 for war purposes was communicated to His Excellency the Viceroy who now desires that his warm thanks may be conveyed to Your Highness for the generous donation which is gratefully accepted.

His Excellency the Viceroy in consultation with His Excellency the Commander-in-Chief has decided that the money should be devoted to the purpose of aeroplanes to be used in connection with the defence of India. The aeroplanes will bear an inscription indicating that they are the gift of Your Highness."

In addition to the subscriptions detailed in the statement annexed, the Maharao presented six tents, twenty-eight horses and 519 combatants of whom 100 are paid by the State. The expenses of the Wounded Officers' Home at Abu are borne by the Maharao. Nearly 1½ lakhs were invested in the war loan in 1917 and 1¼ lakhs in 1918 and efforts are being made to collect more.

It is clear therefore that within the means at his disposal, His Highness has been second to none in his earnest desire to bring the war to a successful termination,

and on Armistic Day the celebration at Sirohi showed to the most casual observer, the delight felt by all classes at Sirohi from prince to peasant at the prospects of a victorious peace, and as soon as the peace was signed the following letter was received from the Viceroy :—

“ MY FRIEND,

I rejoice to inform Your Highness that the Treaty of Peace was signed at Versailles on the 28th June 1919 and the greatest war ever known in history has thus been brought to a close.

We and our Allies drew the sword in 1914 against the forces of organised militarism and in defence of the ideals and principles of liberty and justice. Our foes, possessed with the lust of power, subdued and trampled upon their weaker neighbours setting at naught the laws of war and the dictates of humanity.

After four chequered years of conflict, Germany and the nations whom by force and fraud she constrained to fight for her, have been utterly defeated, and the Allies, by the favour of Almighty God, have gained a glorious victory for freedom and honour.

On behalf of His Majesty the King-Emperor and myself I thank Your Highness for the staunch support and liberal assistance rendered by the Sirohi State during the whole period of the war. Your Highness generously contributed towards the general expense of the war, towards the provision of comforts for the Indian troops and to the Imperial Indian Relief Fund, besides presenting camels and horses for war purposes. Your Highness equipped and maintained your house at 'Abu as a convalescent home for wounded and sick officers

and by Your Highness's personal interest, recruiting was stimulated throughout the State. Your Highness has thus manifested the depth of your steadfast loyalty and devotion to His Imperial Majesty the King and the British Empire, and has shared in the great struggle for justice and freedom in which India has so nobly borne her part.

I remain,

Your Highness's sincere friend,

(SD.) CHELMSFORD,

Viceroy and Governor-General of India.

SIMLA :

The 30th June 1919."

The following is the statement of Sirohi Raj contributions to the various funds connected with the War :—

		Rs.	a.	p.
Imperial Relief Fund ...	...	5,000	0	0
Prince of Wales' Fund ...	...	1,500	0	0
Government of India Fund for Com-				
forts of Indian Soldiers ...	...	25,000	0	0
Lord Kitchener Memorial Fund ...	...	500	0	0
Wounded and Convalescent Officers'				
Home in Sirohi Palace, Abu ...	...	54,266	3	8
Expenses in recruiting combatants and				
sending them to the front ...	...	85,420	0	0
Queen Mary's Fund ...	...	500	0	0
Red Cross Fund ...	...	10,000	0	0
To His Majesty the King-Emperor for				
steam launches in Mesopotamia	1,00,000	0	0
Soldiers' Comfort Fund	1,890	0	0
Our Day Fund	3,779	0	0

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	Rs.	a.	p.
Queen's Hospital at Sidenp, Frogal, for Facial and Jaw injuries ...	500	0	0
Silver Wedding Fund ...	3,000	0	0
Miscellaneous ...	639	0	0
To His Excellency the Viceroy to be used in connection with the defence of India ...	50,000	0	0

CHAPTER VI

HONOURS AND DISTINCTIONS

The Royal Standard.—On the occasion of the Delhi Durbar in 1877, a Royal Standard was conferred on the State. As His Highness did not attend the Durbar Colonel Walter came over to Sirohi to present it. A grand *julsa* was held on the 29th April 1878. Sir Edward Bradford, the Agent to the Governor-General for Rajputana, who was accompanied by Colonel Blair, the Resident, and Captain Rennick, the First Assistant Resident, on the occasion made a speech to which His Highness responded.

Honours.—The rulers of Sirohi were addressed as Maharaos in inscriptions and *khareetas* received from other chiefs of Rajputana and Gujerat. It was, therefore, by an oversight that in the treaty with the British Government, the then chief of Sirohi was addressed as Rao. It is possible that Rao Shiva Singh considered himself a regent only. His successor, however, keenly felt that he was not addressed with the honour due to his rank and dignity, and his feeling was echoed in the following remarks appearing in the Administration Reports of the Political Superintendent at Sirohi for the years 1865-66 and 1866-67: "His Highness is very sensitive in all matters pertaining to his rank and dignity. The one object of his ambition is to be officially styled as Maharao." The Superintendent was not strictly correct in calling it an object of ambition. The ruler only wanted the honour due to him as his birthright. It was not, however, till the present Chief had doubly won the distinction by his

able administration for fourteen years, that on the 1st January 1889 the title was acknowledged in the New Year's Honours' list.

The *sunnud* of the distinction was handed over to His Highness in a Durbar held at Sirohi by Colonel Walter, Agent to the Governor-General in Rajputana, on the 26th March the same year. The Durbar was attended by Colonel Powlett, Resident of Western Rajputana States, and others. The following speech was delivered by the Agent on the occasion :—

“ MAHARAO SAHIB,

It is a very great pleasure to me that in the fulfilment of a long promise to visit you at your capital I am able this day to present to you in the presence of your Sirdars and officials and within the view of so many of your people the *Sunnud* of the title of Maharao which His Excellency the Viceroy and Governor-General of India has been pleased to bestow upon you as a hereditary distinction. I have had the pleasure of Your Highness's acquaintance now for a period of 16 years. The condition of the Sirohi State 16 years ago was very different from what it is now. At that time and for some years subsequently, disorder prevailed in all branches of the administration, outlawry and dacoity were rife and the attitude of the Jagirdars towards the Durbar was defiant. I am glad to say, that of late years there has been a marked change for the better in the aspect of affairs and this has been mainly owing to Your Highness having very wisely sought, and been determined to abide by, the wise and fitting counsel of Colonel Powlett who has done so much for the suppression of crime and for the improvement of the administration in the State under his political charge. Owing to this action on the part of Your Highness, outlawry

has been suppressed, dacoity almost put down, many of the principal offenders brought to justice, most of the troublesome boundary cases have been settled, the revenue has increased, and the administration of justice is comparatively good.

“Your Highness has very liberally agreed to give an annual grant of Rs. 2,500 to the Abu Municipality and allow another Rs. 500 annually to meet a deficiency, whilst you have also most liberally made a grant of Rs. 21,250 to aid in the construction of the bridge across the Banas river, on the road from the Railway Station to Abu. It is only owing to improved administration that Your Highness has been able to give proofs of the liberal spirit which animates you. Without improved administration, the Treasury would have still been empty and the State in debt. Your Highness lately made a most loyal offer to Government to equip and organise at your own expense 100 soldiers so as to be made available for Imperial purposes. Considering the smallness of your State and the revenue accruing from it this offer of Your Highness was a most liberal one and I lately had the satisfaction of forwarding to Your Highness, through Colonel Powlett, a *Kharita* from His Excellency the Viceroy cordially thanking you for your loyalty. The Government of India in conferring upon you the title of Maharao desire to emphasise their approval of the manner in which you are managing the affairs of your State and I trust that this mark of the approval of the Imperial Government will be an incentive to you to proceed in the path you are now treading and to do all in your power for the welfare of the people of the State, for, rest assured, that to rule over a contented and prosperous people is the highest reward that a chief can attain. In presenting to you this

sunnud I desire to offer Your Highness my best and warmest congratulations and to wish you many years of health and happiness in the future."

In 1951 V.E. (1895) the insignia of K.C.S.I. was bestowed upon His Highness at a grand Durbar held at Abu on the 16th March by Colonel Trevor. The following ladies and gentlemen were present: Colonel Abbott, Colonel Roberts, Captain Erskine, Lieutenant Berkeley, Lieutenant Pritchard, Surgeon-Major and Mrs. Adams, Surgeon-Major and Mrs. Parker, Captain and Mrs. Lindsay, Mr. and Mrs. Harrison, Mr. and Mrs. Skeltors White, Mr. Chapman, Mr. Chill, Mr. and Mrs. Dun, Mrs. Elliot, Miss Philips, Mrs. Blair, Khan Bahadur Framji Suntook, and the Attaché to the Agent to the Governor-General.

The place was thronged on all sides with people of the station eager to witness the interesting ceremony to be performed, and a company of the Erinpura Irregular Force was drawn up in front of the grounds. A few minutes before the hour appointed for the ceremony, namely, half past five, His Highness the Maharao, accompanied by some of his principal officers and Sirdars, was escorted to the Durbar, by the Resident, Colonel H. B. Abbott, and Lieutenant Berkeley, the Second Assistant to the Agent to the Governor-General. Here he was received by Captain Erskine, the First Assistant to the Agent to the Governor-General, and was placed on the seat reserved for him, and his officers and Sirdars took their seats according to their rank and precedence. Shortly afterwards Colonel G. H. Trevor, C.S.I., Agent to the Governor-General, came from the Residency, and took his seat as representative of the Queen-Empress. After the warrant of investiture, and that which permitted His Highness to receive the

insignia without personal attendance upon the Sovereign, had been read by the First Assistant to the Agent to the Governor-General, Colonel Trevor addressed His Highness as follows:—

“ MAHARAO KAISHERI SINGH,

I have now the honour, by the command of His Excellency the Viceroy, to deliver to you the insignia of a Knight Commander of the Star of India, together with the documents which you have just heard read. When the Gazette of the 1st January last announced that Her Majesty had been pleased to confer on you this dignity, I, in common with many other friends, hastened to offer you my most hearty congratulations. Those of us who were acquainted with your personal character and desire to rule your State well and to assist every movement designed to improve Mount Abu as a sanatorium, felt that the honour was well deserved, and in now repeating our congratulations I beg to thank Your Highness for the interest you have taken in the general administration of your State, especially in the conservancy of the Abu Forests, and other measures of public utility which have been lately inaugurated here. It is a great pleasure to me that my last Darbar should be held to do honour to one of Rājputana's loyal chiefs. There are no Princes in India more worthy of the esteem and regard of the Government, or with whom its relations are more cordial and pleasant. I trust Your Highness may live long in health and happiness to enjoy the high honour conferred on you by Her Majesty, and that it may stimulate you to increased exertions in promoting the contentment of your subjects, especially the poorer classes, who are least able to help themselves which should be the chief aim of every ruler.”

In 1903 His Highness was created G.C.I.E.

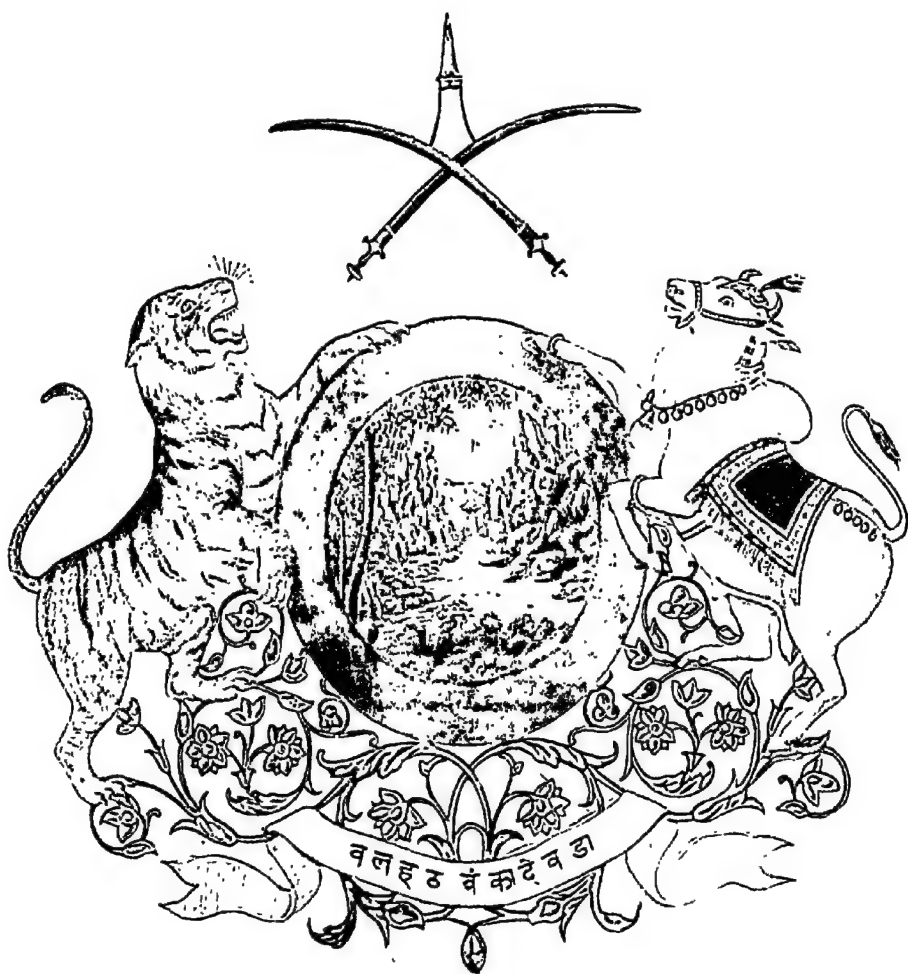
In 1912 on the occasion of the Coronation Durbar at Delhi the title of Maharajadhiraj was conferred on His Highness. The Sanad was presented to the Maharao by Sir Elliot Colvin in a Durbar at Abu on which occasion he delivered the following speech:—

“LADIES AND GENTLEMEN,—I should explain that the little ceremony for which we are gathered this evening and which will not detain you long is a direct consequence of the Coronation Durbar at Delhi and indeed a legacy from it.

“The Sanad which it will be my pleasing duty to hand over to His Highness the Maharao this evening, confers the title which His Imperial Majesty the King-Emperor was pleased to confer upon him on the occasion of the Delhi Durbar and I believe that but for His Highness's unfortunate indisposition which prevented him from attending the investiture at Delhi His Highness would have undoubtedly received this honour from the hands of His Majesty himself. The honour which the Sanad confers is a very distinguished one, for it is not only personal to His Highness but is a compliment and an enhancement of dignity to the House of Sirohi for ever, in that it confers upon His Highness's dynasty an hereditary right to be styled Maharajadhiraj, a privilege which he now shares with his brother chiefs of Jodhpur, Udaipur, Jaiselmer, and one or two others.

“His Highness belongs to that famous clan of the Rajputs, the Chauhans, whose name is so well known and who themselves once ruled the destinies of India. During the latter part of the twelfth century Ajmer and Delhi formed a kingdom under the Chauhans, and the famous Prithraj, one of the great heroes of Rajput History who was the last Hindu King of Delhi, himself belonged to the Chauhan clan. But *tempora*

mutantur nos et mutamur in illis. By the time the British power came into touch with Rajput States the Chauhan empire was broken and scattered and the State of Sirohi which represented the Deora section of that clan, owing to the wars with its neighbours and internal troubles, was maintaining itself with difficulty. In 1817 it sought the protection of the British Government. The connection of the Government of India with Sirohi since that date has, I am glad to say, been happy in every way. The boundaries of the State were fixed, peace was restored within its borders, the position of the Rao as he has been called was consolidated, and I think that His Highness will himself admit that the advent of the British Raj has brought benefits and dignities in its train for the Sirohi Durbar. In 1889, His Highness received the title of Maharao as a hereditary distinction and it is very pleasing that this further dynastic honour has now been accorded to him by His Imperial Majesty. It was also a fortunate circumstance that His Highness's territories included the hill of Abu, historically so interesting and actually so picturesque, which by reason of its altitude and the refuge it afforded from the burning plains below, was promptly selected as the headquarters of the British Representative in Rajputana. This fact has always brought us into the peculiarly close touch with the Sirohi Durbar. It has of course created incidentally some administrative difficulties for His Highness. His Highness and I have both worked hard to remove difficulties of this nature which were after all of comparatively minor importance, and the net result has been very satisfactory, in that Abu has become a place where Englishmen and Rajputs meet on friendly and sociable terms and where in the main the spirit of harmony and good-will rules the situation. I always



like to regard the place where we are met to-night, the Rajputana Club, with all its Indian members, as typical of the best relations that can exist between the English and Indian races in this country.

"It only remains for me now, Ladies and Gentlemen, to hand over this Sanad to His Highness, and in doing so I am quite sure that I may offer on behalf of all present our warmest felicitations at the high honour which has thus been conferred upon him by His Imperial Majesty the King-Emperor."

On the 13th June 1916, the personal salute of His Highness was increased by two guns.

Coat of Arms.—The Sirohi coat of arms consists of an Indian shield with a scene representing Mount Abu in chief, with the temple of Achaleswar in the centre, a fountain springing from beneath it flowing in the form of a river, all in natural colours. The shield is supported on either side by a tiger and a bull, the respective mounts of Shiva and Amba (Durga) who are the family deities. The swords crossed ensigned with a dagger form the crest. The swords and swordsmen of Sirohi have always been famous and therefore the swords have been included in the Arms, and the dagger as the emblem of the Chauhans occurs in the copper-plate grant of the Chauhans of Nadole and is still stamped on the coins of Bundi. The motto *Bal Hath Banka Deora* meaning "the magnificently stubborn Deora" is a part of an ancient couplet extolling the bravery of the Deoras.

CHAPTER VII

DISTINGUISHED VISITORS

We have seen that for four centuries, from the time of Maharao Lakha, no chief was allowed on the hill, and it was only in 1836 on the intervention of Colonel Spiers (then Political Agent of Mewar) that the prohibition was withdrawn and Maharana Jawan Singh was permitted to proceed to Abu on pilgrimage. The present Maharao's relations with the other chiefs are exceedingly cordial and several chiefs of Rajputana now find a pleasure in visiting the place yearly. It is, however, not the chiefs only who have accepted his hospitality. His Highness has had the satisfaction of counting among his guests a British Prince and more than one Governor-General of India.

In 1946 V.E. (March 1891), H. R. H. Prince Albert Victor visited Abu and was entertained at Abu Road. The same year in the month of April, Maharaja Jaswant Singhji of Jodhpur paid a friendly visit to Sirohi and stayed for four days. In November, Lord Lansdowne, Viceroy and Governor-General of India, Lord Harris, Governor of Bombay, and afterwards his successor Lord Reay were guests of His Highness. In 1953 V.E. (1896) Lord Elgin, *en route* from Jodhpur to Baroda, passed through Abu Road and was offered tea which he kindly accepted. In 1959 V.E. (1902), Lord Curzon was the guest of His Highness at Abu Road and Abu.

In 1963 V.E. (1906), H. H. the Maharao of Cutch visited Abu and was a guest of His Highness for fifteen

days. The same year Maharajkumar Prithi Singh of Banswara paid a flying visit to Sirohi.

Sir Edward Bradford, Agent to the Governor-General, accompanied by Colonel Blair, the Resident, and Captain Rennick, the First Assistant Resident, came to Sirohi on the 29th April 1878 (1934 V.E.). Colonel Trevor, C.S.I., visited Sirohi on the 3rd March 1890, and laid the foundation-stone of the new jail. Mr. (now Sir) Henry Martindale came to Sirohi on August 1892 (1949 V.E.). Colonel H. B. Abbott, Resident, Western Rajputana States, came to perform the 'christening' ceremony of the Abbott Tank and Road in January 1897 (1954 V.E.). In December of the same year, Sir Robert Crosthwaite visited Sirohi a second time and opened the Crosthwaite Hospital.

Sir Henry Martindale again visited Sirohi in November 1904 (1961).

Their Royal Highnesses the Prince and Princess of Sweden visited Abu on the 15th March 1919 as guests of His Highness, and they visited Dailwara and Achalgarh and were very much amused on seeing the nautch of Bhils and Girasias. At Abu they were received by the Maharajkumar who made personal arrangements for their comfort.

CHAPTER VIII

THE MAHARAO'S TRAVELS IN INDIA

The Maharao is extremely fond of travel. From the date of his accession not a year has passed without a visit to some part of India. He commenced his journeyings in the second year of his reign. A complete description of all his travels will be beyond the scope of this book. A short account of a few of the more important is given below :—

Baroda Commission.

The most sensational event at the time of his accession was the trial of the then Gaekwar of Baroda, Maharaja Malhar Rao, on a charge of attempting to poison the Resident, Colonel Fraser. The Maharao represented to Colonel Blair, the Resident of Sirohi, that if he could watch the proceedings of the commission he would gain considerable experience. Colonel Blair agreed and His Highness with an escort of camel-sowars proceeded to Baroda. The party entered Mewar through Desouri pass, came to Udaipur, paid a visit to the famous shrine of Rikhab Deva, and Rup Chaturbhujji, and passing through Dungarpur reached Baroda. The Maharao was present during the whole proceedings. On his return he visited Dakorji, and thence proceeded to Palanpur by rail. From Palanpur he came back to Abu Road on camels. The trip was both interesting and instructive for the young chief.

Visit to Simla.

The next trip of importance was undertaken in 1899. His Highness had been thinking of paying a

private visit to the Viceroy. Accompanied by Colonel Charles Yates, the Resident, Western Rajputana States, and his staff he left Pindwara by rail on the 13th of July. The party stopped at Alwar at the special invitation of the Chief of that place. Maharaja Jai Singh was unfortunately not present in his capital and they were received by the Diwan and other high officials of the State with due honours. A salute of 15 guns was fired.

The party reached Simla on the 17th and stayed in Kennedy House, a residence of the Maharaja of Cooch Behar. Mr. Barnes, the Foreign Secretary to the Government of India, paid a visit on the 19th and Captain Daly, the Deputy Secretary, on the 20th idem. On the same day His Highness called upon the Commander-in-Chief, General Lockhart returned the visit on the following day, and the Maharao returned the visits of Mr. Barnes, Captain Daly, and Sir Mackworth Young, the Lieutenant-Governor of the Punjab, on the 22nd.

The interview with the Viceroy took place on the 24th. Captain Baker, the A.-D.-C., received His Highness at the place where he alighted from his horse, and the Private Secretary, Mr. Walker, met him at the sixth step. The Viceroy himself stepped forward ten paces in the visiting chamber, shook hands with the Maharao and enquired about his health. His Highness then took his seat to the right of His Excellency and the interview lasted for a considerable period. The same ceremonial was observed at the time of parting.

The Maharao sent as a present to the Viceroy an album of Abu and various old arms of Sirohi which were accepted with thanks.

Tour in Rajputana.

His Highness left Simla on the 15th of August, and arrived at Agra on the following day. He was received at the Railway Station by Maharaja Ram Singh of Bharatpur and Colonel Herbert, the Resident. After a day's sojourn in the Bharatpur Kothi at Agra, His Highness proceeded to Bharatpur at the special request of the Maharaja. The two Chiefs were received at the Bharatpur Station by the Sardars and other high officials of the State. As the train arrived in the night the usual salute of 15 guns was fired on the following morning.

The Maharao left for Jaipur on the 19th. The Maharaja of Jaipur, the British Resident, and other dignitaries of the State received him with due honours. The usual salute of 15 guns was fired and the two princes expressed great affection towards each other.

On the 20th the Maharao proceeded to Jodhpur at the special invitation of the Maharaja of Jodhpur who had sent his Vakil (envoy). In the way he stopped at Sambhar, and after visiting the salt works arrived at Jodhpur on the 22nd at 1-45 P.M. The Maharaja of Jodhpur, Colonel Pratap Singh, and a number of Sardars and other notables of the State were waiting at the Railway Station and they accorded a very warm welcome to His Highness. After the usual ceremonial of reception the Maharao was escorted to the Residency bungalow where he stayed for three days. Official visits between the two Chiefs took place on the 23rd, and the Maharao on leaving for Sirohi the following day received a cordial send off. At Jodhpur His Highness met Prince Ranjit Singh of Sanjeli. While at Jaipur he had received invitations from the Maharajas

of Kishengarh and Bikaner but had to decline them with thanks, as the signs of an impending famine urgently required his immediate presence at his capital.

The Delhi Durbar.

In 1902, the Maharao received an invitation from the Government of India to attend the Grand Durbar convened by Lord Curzon at Delhi. With his usual loyalty he accepted the invitation and prepared to proceed to the Imperial City. He sent his Naib-Diwan in advance to make arrangements for his stay and himself left for Delhi by a special train on the 19th of December 1902. Major K. D. Erskine, the Resident, joined him at the Marwar Junction. The party which consisted of Thakur Raj Sri Prithiraj of Kalandri and Thakur Dongar Singh of Mandwada and Rawat Singh of Barloot, Rai Bahadur Singhi Jawer Chand, the Diwan, Babu Sarat Chandra Roy Chawdhary, B.A., the Private Secretary, Singhi Samartha Mal, the Revenue Commissioner, and Singhi Punam Chand, the Vakil with the Resident. The train arrived at the Rohilla ki Sarai Station on the 20th where His Highness was received by Major Berkeley, Deputy Commissioner of Delhi, on behalf of the Government of India, and the usual salute of 15 guns was fired.

" Their Excellencies the Viceroy and Lady Curzon and their Royal Highnesses the Duke and Duchess of Connaught reached Delhi on the morning of Monday, December 29th. A distinguished gathering had assembled at the Railway Station to await the arrival of Lord and Lady Curzon and the Duke and Duchess of Connaught. The Grand Duke of Hesse, who had reached Delhi on the previous evening, was present

with his staff. All the ruling Chiefs who afterwards took part in the procession were there.”¹

“Just before half past eleven a flourish of trumpets from a party of trumpeters on the station bridge signalled the approach of the Viceroy’s train, which steamed in a few seconds later. . . . As Lord and Lady Curzon stepped on the platform the band of the Bedfordshire Regiment played the National Anthem and a Royal salute of 31 guns was fired from a battery posted near. . . . After greeting the Grand Duke of Hesse and high officials assembled on the platform the Viceroy shook hands and exchanged salutations with the native Chiefs, the large majority of whom he already knew well.”² About half an hour after another flourish of trumpets announced the arrival of H. R. H. the Duke of Connaught’s train. His Royal Highness was received on the platform by the Viceroy, who also introduced him to the native Chiefs and other high officials present. A procession was then formed, the Viceroy and Lady Curzon seated on the lordly tusker, ‘Luchman Parsad,’ and their Royal Highnesses the Duke and Duchess of Connaught on ‘Maula Buksh’ followed by a long line of elephants carrying the various ruling Chiefs, among whom was “the Maharao of Sirohi, another old State, dating from the thirteenth century, in which is situated Mount Abu, the political headquarters of Rajputana.”³

The Coronation Durbar was held on the 1st of January 1903 in a magnificent pavilion specially erected for the occasion. It was attended by almost all the Ruling Chiefs, Zamindars, and other Europeans and Indians of high rank. After the Viceroy’s speech was

¹ History of Delhi Coronation Durbar, 1903, p. 29.

² Ibid, p. 28. ³ Ibid p. 70.

over the Ruling Princes went to the Durbar Shamiana and requested His Excellency and His Royal Highness to convey their homage and congratulations to His Imperial Majesty the King-Emperor, and the Durbar was then dissolved.

The Maharao witnessed the fireworks from the Juma Masjid on the 2nd January. The investiture ceremony was held with great pomp in the splendid hall of Audience (Diwan-i-Am), where among others, His Highness had the honour of being decorated with the robe and insignia of G.C.I.E. He also attended a garden-party in the camp of the Viceroy on the 9th, and on the following day he with other Ruling Chiefs went to give the Viceroy and the Duke of Connaught a hearty send off.

At Delhi the Maharao had also the pleasure of interviews with the Maharajas of Baroda, Kashmir, Dungarpur, Kishengarh, Karauli and many others.

He left Delhi on the 22nd, and went to Agra where he was joined by Maharaniji Shri Rathodji and his three daughters. The Maharao then proceeded with his family on pilgrimage to Hardwar, Muttra, Brindaban, etc., and arrived back in his capital on the 17th of February.

Lord Curzon's Reception.

The fourth important trip was undertaken in 1904, when Lord Curzon was returning from leave. The Maharao whose relations with the Viceroy were always very cordial, proceeded to Bombay Harbour to receive His Excellency. The party consisting of the Maharaj Kumar, Thakur Prathi Raj of Kalandri, the Diwan, Molvi Nur-ul Husain and Babu Sarat Chandra Roy Chowdhry, the Private Secretary, and the Residency Vakil, Singhi Punam Chand, reached Bombay on the

31st of December. They were received at the Railway Station by Mr. Grey on behalf of the Bombay Government. A guard of honour presented arms and a salute of 15 guns was fired.

His Highness and the Maharaj Kumar, on the 5th, called upon the Governor of Bombay who returned their visit on the following day.

Lord Curzon arrived in Bombay on the 9th. A number of Ruling Chiefs and other dignitaries were gathered at the Apollo Bunder to receive him. After landing His Excellency was conducted to the pavilion specially constructed for his reception. The Maharao and the Maharaj Kumar were present throughout the ceremony, and the Viceroy received them with other Ruling Chiefs on the daïs.

The same night His Highness and the Maharaj Kumar on the invitation of the Bombay Government attended at Government House where His Excellency was "At Home." The Maharao next accepted the hospitality of his subjects residing in Bombay, and left for Sirohi on the 13th.

The Trip of 1911.

The Maharao again visited Simla in 1911. Accompanied by the Maharaj Kumar, Mr. Keshav Lal K. Chaya, Private Secretary, Mr. Bhabut Mal Singhi, Residency Vakil and others. His Highness left Abu Road on the 6th of October, was joined by Colonel C. J. Windham, Resident, Western Rajputana States, at Kalka and the party reached its destination on the 8th. The Maharao remained at Simla for about a week and had the pleasure of interviews with His Excellency the Viceroy, Lord Hardinge, and also with Sir Henry MacMahon, the Foreign Secretary, Colonel A. D.

Bannerman, who was on special duty in connection with the forthcoming Delhi Durbar, and a number of other officials. Maharaj Kumar and Colonel Windham accompanied His Highness and were present during the interview with His Excellency the Viceroy.

His Highness left Simla on the 14th and after a brief sojourn at Delhi reached Allahabad on the 16th. He stayed here for three days and went to Benares on the 19th, left Benares on the 25th and passing through Jaipur arrived at Sirohi on the 29th of October.

The Coronation Durbar.

In the same year His Highness received an invitation from the Government of India to attend the Imperial Durbar at Delhi. "The Emperor was coming to Delhi direct from the Imperial Metropolis of England, not in any representative capacity, or even at the head of a successful army, but in his own right as the visible embodiment of Empire fully endowed with all the attributes of power. His first appearance at Delhi was thus no mere ceremonial introduction, but an event essentially and entirely different from anything that had gone before."¹

To attend the Imperial Durbar and pay homage to the Sovereign was a call of sacred duty, and with this object in view, the Maharao, who only a few days before had risen from a bed of sickness, left for Delhi on the 27th of November by a special train. He was accompanied by the Maharaj Kumar, some of his highest Sirdars and officials and a retinue of attendants. At Delhi station His Highness was accorded a formal reception with full honours due to his rank. The party lodged in the splendid Sirohi camp whose entrance was

¹ Historical Record of the Imperial Visit to India, 1911, p. 60.

designed on the "models of its city gates in plain grey stone." ¹

His Imperial Majesty with the Queen was due on the morning of the 7th December. His Highness and the Maharaj Kumar with their suite went to the magnificent pavilion where the Ruling Chiefs had assembled to receive their Sovereign. As the Imperial train steamed quietly across the Jumna bridge and drew up within the walls of the bastion,—punctually at ten o'clock,—the Royal Standard of Great Britain and Ireland was hoisted on the Delhi Gate of the Fort and the boom of a gun at the Water Gate, the first of an Imperial salute of 101, announced that the Emperor himself had actually set foot in the ancient capital of Hindustan.

After the inspection in the bastion their Imperial Majesties crossed the crenelated bridge that spanned the moat and proceeded to the great pavilion in which the Ruling Chiefs, already assembled, were standing in territorial groups on either side of a broad central pathway which led from the entrance to a golden canopy of Moghul date where chairs of States were placed.

"The Master of the Ceremonies then presented the Chiefs in turn the band playing meanwhile. The Nizam was the first, and each one passed over, making his reverence as he did so, to the opposite side of the chamber." The ceremony was simple but it was marked throughout by the greatest dignity and its significance appealed to all. The Emperor then mounted his horse and the Queen-Empress entered her carriage. "The great cortege had been massed in position ready to move off on the open spaces and main road inside the Fort, converting its somewhat sombre shade for once

¹ Ibid, p. 119,

into a fairy land of colour, with nodding plumes and waving pennons, and now, with flourish from the State trumpeters, it began slowly to unwind itself towards the Delhi Gate, for the final *denouement* when the Sovereign would issue forth before his people.”¹ “There were one hundred and sixty-one Chiefs in the procession including all the rulers of the principal States.”² “The Maharao of Sirohi, the guardian of the sacred hill of Abu and descendant of the ancient Chauhan kings, who only a few days before had risen from a bed of sickness to journey to Delhi, was in a State coach accompanied by his son, Maharaj Kumar Sarup Singh, and by Captain H. R. N. Pritchard. The highest sardars and officials followed in two other carriages, and His Highness was attended by all the usual insignia, drums, banners, symbols, *mahi maratib*, *karania*, *meghdamber*, *chanwars*, *morchals*, gold and silver sticks. The escort consisted of a detachment of Sirohi cavalry and the Maharao's ‘Kaisar’ infantry.”³

In the afternoon of the same day the King-Emperor received the Maharao of Sirohi in audience at his camp. The Governor-General returned the visit with a full military escort attended by the Foreign Secretary and by the officers of his staff, the same evening. On the 8th His Highness attended the function of the laying of the foundation-stone of the All-India King Edward Memorial.

The Coronation Durbar was held on the 12th December. At half past eleven precisely, Their Majesties left the camp for the Amphitheatre in a procession of high state. As Their Majesties took their seats the Master of the Ceremonies with due reverence obtained

¹ Historical Record of the Imperial Visit to India, 1911, p. 71.

² Ibid, p. 76.

³ Ibid, p. 79.

from the King-Emperor the customary permission to open the Durbar. His Imperial Majesty having announced his pleasure the Homage ceremony commenced. Following the Viceroy and the members of his Executive Council came the Ruling Princes in direct relations with the Government of India. "They all advanced up the middle of the ceremonial space to the centre of the golden carpet placed before Their Majesties, where they made their obeisance and then retired by the side of the platform to the seats from which they came."¹ "The Maharao of Sirohi who was in a rose coloured dress with gold accoutrements and the ribbon of the Indian Empire bowed deeply over his clasped hands, according to the practice of his State."²

On the 14th His Highness attended the investiture ceremony at the Reception Shamiana in the Imperial Camps, and was present on the 15th at the laying of the foundation-stone of the Imperial Capital.

On the 16th His Highness attended the reception ceremony on the occasion of the Imperial departure, when His Imperial Majesty presented to His Highness a gold medal issued in commemoration of the Durbar. Twelve silver coronation medals were also presented by Sir Elliot Colvin on behalf of the Government of India to the leading Sirdars and officials at Sirohi.

Their Majesties also presented to His Highness their portraits with the Imperial autograph which was subsequently received through the Resident. The chair on which His Highness had taken his seat in the Amphitheatre was presented to the State by His Excellency the Viceroy.

¹ Historical Record of the Imperial Visit to India, 1911, p. 161,

² Ibid, p. 162,

His Highness presented 24 *churās* made at Sirohi for the *lawajmas* of His Majesty. In spite of his indifferent health the Maharao attended all the State functions and had the pleasure of meeting a number of Ruling Chiefs and Princes. He left for Sirohi by a special train on the 18th.

Visit to Simla, 1915.

On the 10th May 1915 His Highness accompanied by the Maharaj Kumar and the Staff started from Abu Road at 1-30 P.M., halted for a few hours at Delhi, and arrived at Kalka on the 12th where they were joined by Colonel Windham and reached Simla the same evening.

The Hon'ble Mr. J. B. Wood, the Political Secretary, paid a visit to His Highness on the 15th. His Highness accompanied by Maharaj Kumar and Colonel Windham paid a visit to His Excellency the Viceroy on the 19th. His Highness also had the pleasure of interviews with the Commander-in-Chief General Sir Beauchamp Duff, Sir J. P. Wood, the Political Secretary, Sir James Roberts, I.M.S., Sir Michael O'Dwyer, Major C. Trench, and Mr. R. E. Holland of the Foreign Department, and others.

His Highness left Simla on the 27th of May and passing through Delhi reached Pindwara on the 29th.

Farewell to Lord Hardinge.

His Highness accompanied by Maharaj Kumar, and the Private Secretary Mr. Keshav Lal K. Chaya next went to Bombay on the 4th of April 1916 to bid farewell to His Excellency Lord Hardinge. He was invited to an interview with the Viceroy at the Government House, and was present on the occasion of the

departure of Lord Hardinge and the reception of Lord Chelmsford. He also attended the Garden Party in the University Gardens and the ceremony of the assumption of viceroyalty by Lord Chelmsford.

Pilgrimages and other Acts of Piety.

Pilgrimage is enjoined on the believers in every religion and is considered by some to be a service due to God. With the pious Hindu, it is the simplest and the surest way of securing happiness in this world and eternal beatitude hereafter. 'There is no salvation without knowledge of God' say the scriptures, yet an exception is made in favour of the holy confluence at Allahabad, by simply bathing in which a man attains salvation. Similar religious efficacy is attached to other *tirthas*. The Maharao, though he is exceedingly tolerant to all creeds amongst his subjects and has always honoured all sects, is himself an orthodox Hindu and a staunch believer in the Santan Dharma. He has therefore performed pilgrimages to holy places in India, in most years since his accession.

The first duty of a Hindu is to do all in his power to acquire for the soul of his deceased parents a blessed seat among the immortals. With this object in view His Highness started on a pilgrimage to Allahabad on Magsir S. 3, 1933 V.E. (1876) to throw the ashes of his father into the Ganges, and thence went to Benares and Calcutta.

In 1935 V.E. (1878), he visited the shrine of Mahākaleshwar in Ujjain.

In 1938 V.E. (1881) he went to Pushkar, the sacred lake near Ajmer.

In 1939 V.E. (1882) he bathed in the holy Ganges at Hardwar.

In 1940 V.E. (1883) he made a second pilgrimage to Allahabad.

In 1941 V.E. (1884) he paid a visit to Nasik, Trim-bak, and Godavery.

In 1942 V.E. (1885) he visited the shrine of Dwarkanath in Kathiawar.

In 1943 V.E. (1886) a second pilgrimage was made to Hardwar.

In 1947 V.E. (1890) a month was spent in visiting Hardwar, Ajodhya, and Benares.

In 1950 V.E. (1893) another pilgrimage was made to Hardwar and Benares in the month of Magh.

In 1952 V.E. (1895) the locality of the great battle of Mahabharat, Kurukshetra, now reckoned among the holy places, was visited.

In 1953 V.E. (1896) Nasik and Godavery were again visited.

In 1955 V.E. (1898) the Maharao made a pilgrimage to Allahabad with his sons and daughters.

The pilgrimage of 1959 V.E. (1902) has already been mentioned.

In 1960 V.E. (1903) Allahabad and Benares were visited for the fourth time.

In 1963 V.E. (1906) on his return from Ajmer where he had gone to see Mr. (now Sir) Elliot Colvin, C.S.I., the Maharao went to Pushkar, Allahabad and Benares.

In 1973 V.E. (1916) he made a pilgrimage to Dwarka, and Beyt from Bombay.

In 1974 V.E. (1917) he visited Ajmer, Allahabad, Benares, and Calcutta.

The Maharao's devotion to his religion has not been confined to visiting holy places and distributing money there. In 1939 the Maharao's Guru (spiritual guide)

died and his funeral rites were performed at a cost of nearly Rs. 4,000.

In 1941 V.E. (1884) a *dharmashala* (rest-house) was built at Abu Road for the convenience of pilgrims and poor passengers.

In 1945 V.E. (1888) His Highness contributed Rs. 500 to the Walterkrit Rajputra-Hitkarni-Sabha Fund.

In 1957 V.E. (1900), Rs. 2,000 were subscribed to the fund for helping the widows and orphans of those who had died in the South African War, and Rs. 1,000 to the Poor Fund at Abu.

In 1962 V.E. (1905) His Highness made a liberal donation of Rs. 2,000 to relieve the distress caused by a terrible earthquake in the Kangra Valley.

The above include a few of the many instances illustrative of his benevolence to sectarian organisations other than those of his own religion. He has maintained all the religious institutions established by his ancestors taking at the same time special precautions that they are not misused. One such measure was an order passed as early as 1933 V.E. (1876) prohibiting alienation of lands endowed for religious purposes.

CHAPTER IX

JOURNEY TO EUROPE

The Maharao had long been thinking of undertaking a distant voyage to the European countries and was particularly desirous of satisfying his curiosity for visiting England, the most advanced country in the world in arts and sciences, in trade and commerce, in constitutional government and popular administration. He knew too that he would have an opportunity of consulting expert medical men concerning his health which was anything but satisfactory. The greatest inducement, however, lay in the possibility such a visit would afford him of presenting his allegiance personally to his suzerain, His Most Gracious Majesty King Edward VII, Emperor of India. He, therefore, entrusted the administration of the State during his absence to the Maharaj Kumar, assisted by Dewan Melap Chand, and on the 6th May 1909 (1966 V.E.) accompanied by the Maharaj Kumar and leading officials left Sirohi for Bombay. At Bombay he was joined by Colonel R. E. F. Rennick. The party consisting of the Maharao, Colonel Rennick, Mehta Magan Lal Maujiram, the Judicial Officer, and four servants sailed for England on the 13th of the same month on the Messageries Maritimes liner *Dunbea*. When His Highness stepped into the steamer, he was garlanded and heaps of flowers were showered upon him by his friends, officers, and subjects residing in Bombay. As the steamer slowly passed out of the Victoria Docks and launched into the wide ocean, the spectators cheered, some wishing a prosperous voyage, others praying for

His Highness's safe return in excellent health and spirits.

The steamer reached Aden on the 18th of May at 8 P.M., left next morning, and passing through the Suez Canal, arrived at Port Said on the 24th and Marseilles on the 28th of May.

At Marseilles the Maharao stayed in the Regina Hotel till the 31st and visited the Museum, the Portrait Gallery, the public parks, and many other places of interest. Here he also witnessed horse-races and wrestling matches. From Marseilles he proceeded on the 1st June to Vichy, the famous health resort and resided in the Hotel de Rivoli. Here His Highness saw the Fort, the Kasino Theatre and Mineral Water Springs, and also the electrical appliances for the cure of complaints. On the 3rd June, His Highness went to Paris and stopped in the Hotel de Lisle. Paris is considered to be the most beautiful city in the world and one of the most important centres of literature, art and science. Its fine monuments and the rings of beautiful boulevards add to its attractions. His Highness remained there till the 7th of June and visited among other places the cathedral of Notre-Dame, the Louvre, with its magnificent art collections, and the old palace of the Tuileries with its beautiful gardens, Palais de la Verse, Palais Royal, Champs Elysees with its long vistas, the tomb of Napoleon Bonaparte, and the great obelisk of Luxor brought from the temple of Luxor, a magnificent monolith containing ancient Egyptian hieroglyphics. Paris is certainly one of the most attractive cities of the world, a city of commerce and finance, of the cosmopolitan and the tourist, of triumphal arches and columns of victory, of broad boulevards,

of parks and gardens, and of spacious streets, whose shops set the fashions of half the world.

The Maharao left Paris on the 8th June and reached London the same day. At the Charing Cross Station, he was received by Sir Curzon Wyllie, Political Aide-de-Camp to the Secretary of State for India. A carriage from the India Office was waiting outside the station and His Highness with Sir Curzon Wyllie drove to the Queen Anne's Mansions where rooms had been reserved for His Highness's residence. The next morning the following notice of His Highness's arrival appeared in the 'Standard,' with a snap-shot, showing His Highness and Sir W. Curzon Wyllie shaking hands :—

A DISTINGUISHED INDIAN VISITOR.

"His Highness Sir Keshri Singh, G.C.I.E., K.C.S.I., the Maharao of Sirohi (Rajputana), accompanied by Colonel Rennick, his private secretary, Mr. Mehta, and a retinue of attendants, arrived at Charing Cross yesterday from Paris. His Highness was met by Lord Morley's Aide-de-Camp, Sir W. Curzon Wyllie, and drove to Queen Anne's Mansions, where the Maharao stays for a month. The King has commanded him to a dinner on June 11th. The Maharao is one of the most enlightened of Indian Chiefs, and rules over a State measuring 3,000 square miles in Rajputana."

On the 10th June His Highness Maharaja Kishan Singh of Bharatpur, who was then in London, came to pay him a visit, with Colonel C. Herbert. The next day the visit was returned at the Royal Palace Hotel, where the Maharaja was staying.

On the 12th June, His Highness removed to a house in the Elm Park Garden, which had been rented for his residence.

On the 14th June His Highness went to the India Office to see the Secretary of State for India, Lord Morley. His carriage stopped at the private entry gate, where he was received by Sir Curzon Wylie. He was then conducted to the Office of the Secretary of State who received him at the door, and gave him a seat to the right. Lord Morley expressed his great pleasure at the visit, and spoke highly of the Maharao's administration of the State. His Highness thanked Lord Morley for his kind expressions, and stated that he had long been thinking of enjoying a visit to England, and was glad that he had at last found an opportunity, and earnestly hoped that his desire of paying homage to His Most Gracious Majesty the King-Emperor would be accomplished. He also remarked that the ruling chiefs of Hindustan were deeply indebted to His Lordship for the great interest he was taking in matters concerning the welfare of their States. His Lordship then said that it was a great pleasure to him to render whatever assistance he could to the Ruling Chiefs of India, as he deemed it his sacred duty and trust to do so. If his efforts were appreciated by the Princes of India, he would be very happy, and would in future try his best to do whatever might lie in his power. His Highness then eulogised the Government of India and said that everybody in his country was completely satisfied with the British rule and that in Lord Minto they possessed a Viceroy who had unbounded sympathy with them. The conversation then turned on the climates of Abu and England. The Maharao replied that he was anxious to go back

to his native country as soon as he had had the honour of doing homage to His Most Gracious Majesty and of paying his respects to His Royal Highness the Prince of Wales, as the rainy weather of England did not suit his health. The interview with Lord Morley lasted for about an hour and when His Highness took his leave His Lordship accompanied him as far as the door. The following account of this interview appeared in the 'Nottingham Guardian' of the 15th June:—

BRITISH ADMINISTRATION IN INDIA.

Native Prince's Tribute.

"His Highness Maharao Sir Kesri Singh Bahadur, one of the ruling princes of India whose 3,000 miles of territory includes the famous hill-station of Mount Abu in Rajputana, had an interview with Lord Morley at the India Office, yesterday afternoon. Lord Morley warmly welcomed the Prince who, in the course of conversation, paid a very high tribute to British statesmanship, which he said had made it possible for ruling princes like himself to govern the millions of Indian subjects, committed to their care, without straining the relations with the Imperial Government. His Highness assured Lord Morley that his relations with Lord Minto and the Indian Government were very satisfactory indeed. The only desire of the ruling chiefs, he said, was to be given a more dignified position in the administration of Indian affairs. Lord Morley requested the Prince to arrange another interview before returning to India, and this the Maharaja of Sirohi promised to do. He then hoped to be able to discuss with Lord Morley complicated political matters."

Similar notices appeared in 'Daily News' and other papers.

On the 17th of June, the Maharao went to see 'Ascot races where he had a short interview with His Imperial Majesty. The same day he had the pleasure of meeting Maharaja Chhattra Singhji of Rajpipla (Nadod) who was then in London.

On the 18th His Highness went to visit Lord Curzon in the Carlton Terrace near the Marlborough House. He was received at the carriage door, and the conversation lasted for some time.

On the 19th new colours were presented to the British Territorial forces by His Majesty and His Highness received an invitation from the Lord Steward through the India Office to attend the function. His Highness drove to Windsor Castle with Colonel Pears, late Resident at Jaipur, who was placed on special duty to attend His Highness as an Aide-de-Camp on State functions on behalf of the India Office, and Mehta Maganlal Maujiram, his private secretary. He was received by Sir Curzon Wyllie at the gate and by Lord Morley near his seat. The following account of the ceremony will not be void of interest:—

THE KING AND THE TERRITORIAL ARMY.

COLOURS PRESENTED AT WINDSOR.

Magnificent Spectacle.

“Any spectator of the brilliant ceremony on the East Lawn of Windsor Castle on Saturday must have doubted whether even this home of kings and of chivalry had ever before been the setting of so gorgeous a picture. Here, on the greenest and softest of lawns, beneath the terrace of the ancient residence of British monarchs, representative detachments from more than a hundred Territorial Corps were paraded to receive from the hands of His Majesty the ‘signs and emblems of

their allegiance to their ruler, and of their duty to uphold those laws and institutions which God's Providence has called them to obey.' The bright, varied uniforms of yeomen and infantrymen, who formed the hollow square, the bandsmen of the Brigade of Guards, in review order, the shimmering cuirasses and gold braid of senior non-commissioned officers of the Household Cavalry, bearing the cased guerdons of the Yeomanry, and the sergeants of the Irish Guards in ceremonial dress, the guardians of the uncovered colours of the Territorial Infantry, formed but one half of the spectacle in the exquisite arena.

On the other side, in two enclosures below the Terrace, were the General Staff, and veteran officers, with glittering orders and medals for devoted and heroic service in many a campaign, the foreign attachés and soldiers of Continental armies, who have been competing at the Olympia Horse Show—Russians, French, Germans, Austrians, many Italians and Japanese. The Lords-Lieutenant, who a year and a half ago were commanded to Buckingham Palace to use their best exertions to promote the efficiency of 'the Imperial Army of the Second Line,' and the chairmen, vice-chairmen, and secretaries of the Territorial Force Associations, were specially honoured, and invitations were sent to general officers commanding-in-chief, general officers commanding divisions, and brigadiers and officers commanding mounted brigades. Britons overseas were also invited to witness an historic ceremony, and in addition to the Agents-General, the delegates to the Imperial Press Conference were assembled in close company with peers and members of the House of Commons, to take back across the seven seas a vivid impression of the honour done to the citizen soldiers of

the Empire. India, too, was worthily represented. The Maharao of Sirohi, and the Aga Khan were present in iridescent robes. Here and there one or two scarlet capes denoted that the Army Nursing Service had not been forgotten, and a deputation of the Territorial Force Nursing Sisters watched the parade from the Terrace. The Royal Pavilion, upon which all eyes were centred throughout the afternoon, was an Indian canopy of deep red and gold, borne upon four silver standards. This was placed slightly in advance of the crimson roped enclosures set apart for His Majesty's distinguished guests, and behind it was the flagstaff, which flew the Royal Standard as soon as the King left the Castle with the Queen."—(*Daily Telegraph*, 21st June 1909.)

In the first interview, Lord Morley had expressed a desire to see His Highness again, before he left for India. His Highness, therefore, accompanied by Colonel Sir C. Wyllie and Mehta Maganlal on the 23rd of June drove to Flower Mede, the residence of His Lordship, who with great kindness received His Highness at the steps. The interview lasted for about an hour, and amongst the topics of conversation were the boundary case between the States of Sirohi, Palanpur and Danta, and other political matters. His Lordship expressed a very high opinion of the tact, knowledge and judgment of His Highness, and asked him to put down his name in a book of autographs as a record of the meeting.

The same day the India Office, on behalf of His Most Gracious Majesty, sent His Highness an invitation to appear at a State Ball, which was to be held on the 2nd of July. His Highness was regretfully obliged

to ask to be excused from attendance as arrangements had been made for him to leave England before that date. He later received an intimation from the Lord Chamberlain that His Most Gracious Majesty would be pleased to receive him again on the 24th of June and to accept his homage. His Highness in his durbar dress and accompanied by the Political Officer, Colonel Pears, drove to Buckingham Palace, and where the carriage stopped His Highness was received by Sir Curzon Wyllie and the Master of the Royal Household, and at the Principal Entrance by the Lord Chamberlain. He was then given a seat in the reception hall.

Exactly at 10 P.M. the Maharao was conducted to the Audience Chamber where His Majesty was standing, and presented his sword. His Majesty touched it with his finger in token of his gracious acceptance. Her Majesty Queen Alexandra was standing to the right of His Majesty, and the courtiers were arranged on either side. Shortly afterwards Their Majesties proceeded to another chamber where the King asked the Maharao among other things if he was at home in England and if the climate of the place suited him. The Maharao replied that the climate of England did not suit him; whereupon His Majesty remarked that he should not stay long in London. His Highness then conversed with other Lords and Ladies for about two hours and took his leave. The Lord Chamberlain saw him off at the place where he first received him, and the Master of the Royal Household and Sir Curzon Wyllie went as far as the carriage. The function was very impressive and as remarked by the 'Standard' of the 30th of June, "His Highness will never forget the reception which His Majesty the King accorded him, and the warmth of

His Majesty's feeling as expressed in his very interesting conversation."

"Their Majesties the King and the Queen held a court at the Buckingham Palace last evening. Previous to the court Their Majesties received His Highness the Maharao of Sirohi accompanied by Colonel T. C. Pears."—(*Standard, dated the 25th June 1909.*)

On the 25th June His Highness went to Marlborough House to pay his respects to H. R. H. the Prince of Wales. He was received by the Chamberlain and Sir Curzon Wyllie at the carriage and led to the Audience Hall. Here he shook hands with His Royal Highness and was given a seat to his right on a sofa. The interview lasted for about 20 minutes in which the conversation turned on ordinary topics. The following accounts of this interview appeared in the 'Times,' and the 'Daily Graphic' of the 26th June of 1909.

Marlborough House, Friday, June 25th.

"This afternoon the Prince and the Princess of Wales received His Excellency Ahmed Mukhtar Pasha (Special Envoy), His Excellency Loutfi Bey (First Chamberlain to the Sultan), and His Excellency Samy Pasha (Senator), who have come over on a special mission to announce to the King the accession of the present Sultan of Turkey to the throne.

His Royal Highness also received Their Highnesses the Maharao of Sirohi, and the Raja of Rajpipla."

On the 26th June His Highness was present at the Victoria and Albert Museum when His Majesty performed the opening ceremony.

His Highness always had a great respect for Her late Majesty Queen Victoria, and on the June 28th he went to see her tomb at Frogmore and according to the

English custom laid wreaths upon it. He next visited Windsor Castle.

On the June 30th Lady Wyllie gave an evening party in honour of His Highness's visit to England. Here the Maharao had the pleasure of meeting many old friends and retired officers who had served in Rajputana.

His Highness stayed in London for 23 days from the 8th to the 30th of June. The places visited included the Tower of London, Westminster Abbey, the Bank of England, Buckingham Palace and Gardens, St. Paul's Cathedral, Marlborough House, the National Gallery, St. James's Park, Kensington Gardens, Richmond Park, the Houses of Parliament, Victoria Gardens and Zoological Gardens, etc.

He also had the pleasure of seeing the following officers:—Colonel W. Carnell, Colonel H. B. Abbott, Major L. Impey, Colonel Trevor, Colonel W. I. W. Muir, Colonel P. W. Powlett, Dr. Spencer, Sir Alfred Lyall, General P. W. Percy Smith, Sir Robert Crosthwaite, Sir Edward Bradford, Colonel William Loch, and Sir Elliot Colvin, Agent to the Governor-General in Rajputana who was then on leave.

On the 1st July His Highness left London from Victoria Station at 11 A.M. Sir Curzon Wyllie accompanied him as far as Dover. On the return journey His Highness passed through Calais, Marseilles, Brindisi, Port Said, the Suez Canal and Aden, and reached Bombay on the July 16th at 9 A.M.

On landing he was heartily welcomed by the Maharajkumar Sahib Saroop Ram Singhji, Rajsahib Joravar Singhji, Thakors of Jawal, Mandwara, Rohua, and many sirdars, jagirdars, principal officers of the State and many prominent citizens of Sirohi and Marwar

residing in Bombay, besides some leading merchants. Every one present expressed his sense of pleasure on the safe return of His Highness. The Maharao was garlanded and flowers were showered upon him. His Highness then drove to Jasmine Lodge on the Nepean Sea Road.

On arrival at Port Said on the 5th of July news was received of the sad death of Sir Curzon Wylie at the hands of an assassin. The news was shocking and hardly credible, as the assassination took place a few hours after Sir Curzon Wylie had parted with the Maharaja at Dover. His Highness left no time in sending a message of condolence to Lady Wylie expressing his profound grief on the loss of a friend who had been so kind to him during his stay in London, and without whose help and guidance the stay in England would have lost much of interest.

The subjects of Sirohi State residing in Bombay were extremely pleased to hear of His Highness's reception in England, of the honour given to him by His Most Gracious Majesty and His Royal Highness the Prince of Wales. On the 19th of July during the short stay he made in Bombay after landing, a meeting was held in Madhava Bagh under the chairmanship of Justice Sir N. Chandravarker. His Highness was graciously pleased to accede to the request of the conveners that he should be present to receive an address of welcome and congratulations on the safe termination of his voyage.

His Highness left Bombay on the July 22nd and arrived at Sirohi on the August 1st making a short stay at 'Abu Road and Pindwara where he received similar demonstrations of joy from his subjects on his safe return.

He was received with acclamations of joy at his capital where in a durbar the leading noblemen, jagirdars and merchants expressed their joy at His Highness's prosperous voyage and safe return.

CHAPTER X

THE MAHARAO'S PRIVATE LIFE

“The success of the three branches of the government, and the fulfilment of the wishes of the subject,” writes Akbar’s great minister, “whether great or small, depend upon the manner in which a king spends his time.” We can never form any correct idea of the real worth of a man by viewing his public life only. “Charity begins at home.” The private life of an individual is thus a very important factor in determining his real nature. We shall therefore devote the present chapter exclusively to the life of the Maharao as a man and not as a ruler.

That on account of his social and noble disposition His Highness has formed friendly relations with a number of ruling Chiefs and that he has gone more than once on pilgrimage to fulfil his filial and religious duties is a long tale to tell, and has, therefore, been treated at full length in separate sections.

In the first year of his reign, while a young man of nineteen, Maharao Kaishari Singh was married to the daughter of Parmar Raja Jalam Singh of Danta, in Gujerat. The marriage was celebrated at the Parmar Raja’s capital with great pomp and ceremony on Jeth B. 6, 1933 V.E. (1876). A number of dignatories including Raj Sahiban Jet Singh and Jamat Singh, and Thakurs of Nibaj, Padiv, Kalandri, Jawal, and Motagam joined the bridal procession.

Her Highness gave birth to the heir-apparent, Maharaj Kumar Sri Saroop Ram Singh on Thursday, Ashwin B. 7, 1945 V.E. (1888), a short description of

whom will be found elsewhere. The Maharani died on Chaitra S. 14, 1956 V.E. (1899), deeply mourned. In the meantime His Highness had married Maharani Chavdiji, daughter of Thakur Abhey Singh of Versoda in Mahi Kanta, Gujerat, on Vaisakh S. 15, 1941 V.E. (1884). She gave birth to Maharaj Kumar Man Singh in 1944 V.E. (1887), amidst great rejoicings in which about Rs. 34,000 was spent. But unfortunately these joys were not to last long as the mother died on the fourth day after the birth and the infant also breathed his last in the year following.

His Highness's third marriage was celebrated with Maharani Man Kunwar, daughter of His Highness Maharana Narain Deva Sisodia of Dharampur in 1945 V.E. (1888), a year after his second wife's death. Maharani Man Kunwar gave birth to one son Maharaj Kumar Lakshman Singh and three daughters, Baiji Sri Anand Kunwar, Hait Kunwar and Padam Kunwar.

The eldest princess Anand Kunwar was born at Dharampur on Phagun S. 5, 1946 V.E. (1889). She was married to Maharaj Kumar Prithi Singh of Banskwara on December 10th, 1905. The nuptials were performed at Sirohi at a great cost. The princess unfortunately died after a married life of only four years on the 16th November 1909 in giving birth to her son Maharaj Kumar Chandra Bijai Singh.

The second daughter Het Kunwar was born on the 1st March 1891. She wedded His Highness Maharawal Shree Salivahanji of Jaisalmer on the 16th February 1907. The marriage was performed with the usual pomp at Sirohi.

Maharaj Kumar Lakshman Singh was the third child of his mother. He was born in 1949 V.E. (1892). He was a very promising young prince, and people

entertained high hopes of him. But to the great disappointment of his loving father he died at the early age of eight in the same year in which his noble mother breathed her last.

The youngest princess Padam Kunwar was born at Sirohi on the 14th February 1896. Her mother Maharani Man Kunwar unfortunately died fifteen days after the accouchement. She was a very virtuous and noble lady and her loss was bitterly felt by her loving husband who in order to perpetuate her memory constructed the Mansarovar tank near his capital, a description of which has been given in Book I. The marriage of the princess Padam Kunwar was celebrated at Sirohi with Maharaj Kumar Sri Vijai Raj Ji of Cutch on Chaitra B. 7, 1963 V.E. (6th March 1907).

The bridal party which consisted of the Maharao of Cutch, his two sons, and his younger brother besides a host of sirdars and other high officials was accorded a very warm and magnificent reception. The nuptials were performed amidst great rejoicings, and the party left Sirohi on the 10th.

His Highness was married a fourth time to the daughter of Istemrardar Raja Mangal Singh Rathor of Bhinai in Ajmer, Makshir 12, 1953 V.E. (1896). The new Maharani gave birth to Maharaj Kumar Narain Singh on Phagun B. 6, 1960 V.E. (1903), but unfortunately died ten days later, and her son also died in the year following on the 17th of August 1905.

His Highness, indeed, has had many sorrows in his family life. Three of his sons died in infancy, and his eldest daughter died in the prime of her youth, after only four years of married life. On Jeth S. 4, 1947 (1890), His Highness received another severe blow in the death of his mother. His only

sister Baiji Sri Jas Kunwarji, mother of His Highness Maharaja Madan Singh of Kishangarh died on 30th July 1904. His Highness had a very great affection for her and deeply mourned her loss. But he bore all the losses with remarkable courage and fortitude, and did not allow his afflictions to interfere with his duties in any way.

Amongst other natural characteristics of His Highness may be mentioned his attachment to his relatives. He has always been solicitous of their well-being and has spent large sums of money on the marriages of their children and in payment of their debts. On the death of his uncle Raj Sahiban Hamir Singh in 1936 V.E. (1879), His Highness generously provided for the support and maintenance of the family members of the deceased.

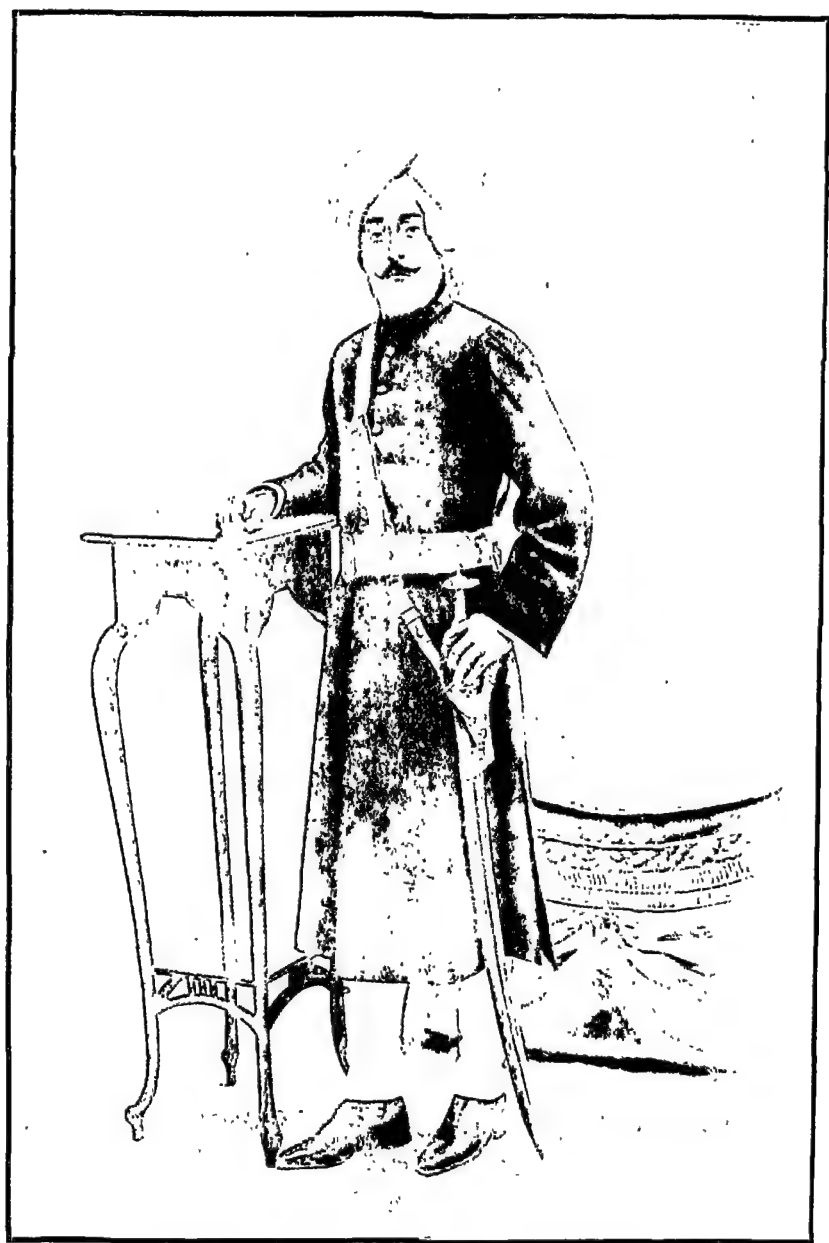
In 1943 V.E. (1886) when His Highness's uncle Raj Sahiban Jamat Singhji applied for the commutation of *jagir* in exchange for a monthly annuity, the Maharao generously granted his request and sanctioned Rs. 500 a month for his monthly subsistence. The Durbar also liquidated his debts amounting to Rs. 25,675. In 1945 V.E. the Maharao celebrated the marriage of Raj Sahiban Hamir Singh's daughter Shringar Kunwar with Maharaja Sohan Singh of Baghore, uncle of His Highness Maharaja Sajan Singh of Udaipur, at a cost of about Rs. 15,000. In addition to this he spent Rs. 21,000 on the marriages of the two daughters of Raj Sahiban Dalpat Singhji.

These are but a few instances of the Maharao's high regard for the descendents of his ancestors.

His appearance is prepossessing and the expression of his complexion agreeable from the animation

given to it by his high spirits. His manners are frank and courteous. He possesses a cultivated mind and is quick and clear in the transaction of public business, and in the affairs of government he has also shown a keen appreciation of the requirements of the times. He is fond of the society of cultivated Englishmen and has formed lasting friendships with several Europeans of high rank. He is an excellent shot and an experienced *shikari*.

He is a staunch Hindu of the Vaishnava persuasion, scrupulously regular in his daily rituals. He has engaged pandits who recite to him the religious books of his faith before he retires to bed. He is a scholar and a patron of arts and is always attended by Hindi scholars and poets. He is a great student of history and has always encouraged archæological research in his State. He has a fine collection of old coins and has made arrangements for getting a regular supply of copies from museums in the British territories. He has recognised, as the vast sums of money lavished on the occasions of marriages indicate, 'that show is a main element in the governing of an Eastern people,' and yet there is hardly a prince of his rank who is so unostentatious.



MAHARAJ KUMAR SHREE SARUP RAM SINGHJI.

CHAPTER XI

THE HEIR-APPARENT

Maharaj Kumar Sri Saroop Ram Singh was born on Asoj, B. 7, 1945 V.E. (1888). His education like that of his worthy father received very careful attention from his earliest years. In 1895 while a lad of only about seven, the prince was placed in charge of Pandit Mansa Ram Shukul, to receive his primary education.

Primary education, however, is not deemed sufficient for princes destined to rule kingdoms. "As they surpass others in power and elevation, so ought they," to quote Bernier, "to be pre-eminent in wisdom and virtue." His present Highness is quite alive to this fact. Captain Pritchard, the Assistant to the Resident, Western Rajputana States, was accordingly appointed in 1906, as the Maharaj Kumar's tutor and guardian for two years to impart higher and more useful education in English.

After the expiry of his term, he was succeeded by Mr. J. H. Smith. The new tutor was appointed for a term of one year and six months. Both of them familiarised the prince with law and political economy, and taught him the various arts of administration and government. Their society created in him a taste for outdoor games and sports such as cricket, tennis, hockey, etc. This led to a great improvement in the Maharaj Kumar's health which was anything but satisfactory before.

The prince possesses a good knowledge of the English language. He can write well and speak with perfect ease. His genial disposition and agreeable

carriage have made him very popular in European Society, and he always leaves a good impression on those with whom he comes into contact.

In 1907 the Maharaj Kumar was married to the daughter of His Highness the Maharao of Cutch. The marriage was performed at Bhuj with great pomp and splendour. "His Highness himself went to Bhuj with the Barat (marriage cortege) at the special request of His Highness the Maharao Sahib." From this marriage the prince has two daughters—(i) Baiji Sri Gulab Kunwarji, and (ii) Baiji Sri Jit Kunwarji.

The Maharaj Kumar was next married to the sister of the present Maharaja of Rutlam. After the usual rejoicings at Sirohi, the marriage party, consisting of about 300 men, left Pindwara by special train on the July 11th, 1913. It was very cordially received at the Rutlam station by the Maharaja of Rutlam, his sirdars and other officials. The marriage was celebrated to the accompaniment of great rejoicings throughout the city. The prince with the party returned to Sirohi on the 20th of July and was received with loud acclamations. Unfortunately the joy was short lived because the princess breathed her last on the 3rd March 1915, deeply mourned by all.

After the sad demise of his second wife the Maharaj Kumar was married to the daughter of the Thakur of Kuwar in Gujerat.

In 1910, a new reform was introduced in the State administration. The posts of Diwan and Naib-Diwan were abolished. The Maharaj Kumar was appointed Musahib-i-Ala with a secretary to help him in conducting the administration of the State. Ever since he assumed this high office the State has been making steady progress. During the period Mr. Keane was

in charge of the settlement operations in the State, he received considerable assistance at the hands of both His Highness and the Musahib-i-Ala. In acknowledging this Mr. Keane says : " I should like to record here my appreciation of the whole-hearted help given by His Highness and the Musahib-i-Ala at every phase of the work and the encouraging interest they take in its progress."

It is creditable for the Maharaj Kumar that the extraordinarily heavy expenses incurred on account of the settlement operations and the War have been so easily defrayed without throwing any undue burden on the State.

The administration reports of the State during the past eight years are exceedingly creditable to him and are a record of steady progress in every department under the Musahib-i-Ala's control and supervision.

CHAPTER XII

THE MAHARAO'S ADMINISTRATION

Sirohi State of to-day is very different from what it was in 1875-76. Many hundreds of square miles which are now rich corn land and meadow intersected by green hedge-rows and dotted with villages and pleasant country seats, appeared as deserts or waste land overgrown with scrub or bush abandoned to wild animals.

The real progress which the State has made during the present rule can best be judged by comparing the condition of the country with what it was at the time of Maharao Umed Singh's death.

It has already been noticed that the *gaddi* to which the present Maharao ascended was not an altogether enviable position. The finances were in hopeless confusion, and a number of turbulent sirdars and jagirdars were almost in a state of open rebellion. Bhils and Minas on the other hand, unruly by nature, and encouraged by their local lords, were trying to promote a golden age of plunder. A large portion of the peaceful population had therefore migrated to other States. The area of land under cultivation was almost negligible and there being no other industry, people were forced to subsist by brigandage. Side by side with other causes of unrest, there were certain economic factors at work.

This is no doubt a gloomy picture of the condition of affairs, but according to Stevenson, "after centuries of failure, mankind is still on the eve of a thoroughly constitutional millennium." The new ruler and the British

Resident. Colonel Carnell, were fortunately fit persons to cope successfully with the situation. They knew, to quote Mr. Balfour, that movement whether of progress or retrogression can commonly be brought about only when the sentiments opposing it have been designedly weakened or have suffered natural decay.' Conciliation and not repression was the proper remedy. Every effort was made to improve the situation by drawing the severed links of the State together. A number of reforms in the various branches of administration were effected and facilities offered to agriculturists and traders. Old tanks were repaired, new ones constructed and numerous wells sunk in various villages. The cultivation of new kinds of cereals was encouraged and agricultural implements of the latest pattern introduced. The entire system of farming-out the revenues was overhauled, and the administration of customs, excise, and forest, etc., was placed in more competent hands. New laws were introduced, courts of justice reorganised, hospitals established, schools opened, and a new jail building constructed.

To enhance the beauty of the capital, several imposing buildings including Maharaj Kumar's palace and Buggiekhana were erected, and Kesarbilas Gardens were laid out.

The result was that the Durbar succeeded in welding the State out of heterogenous materials with marvellous success, and the people "beat their swords into ploughshares and their spears into pruning hooks." The total revenue which was little more than a lakh at the time of His Highness's accession has risen gradually to over nine lakhs in 1917-18. About 60 deserted villages were repopulated and there are now 492 villages of which 416 are Abad and 76 Viran as against

460 villages in 1923 V.E. of which 177 were Viran. Advancement in irrigation is also noteworthy. The number of wells which was 2,660 in 1876 has gone up to 5,181 in the present day.

The abolition of the post of Diwan and the appointment of the heir-apparent as Musahib-i-Ala reminds one of the ancient Hindu institutions of Yuva-raj whereby the crown prince was initiated into the duties and responsibilities of the future sovereign by taking an active though subordinate part in the administration of the State.

It will be seen that no separate chapter has been allotted to the Military Organisation of the State. The fact is that the army has not played any really important part in bringing about the present progress of Sirohi. An army has a twofold function. Firstly, it is required for defence and other strategic purposes, and secondly for suppressing lawlessness within the State. Under the benign British Raj the position of the Native States is so secure that the first point need not be considered. As for the second, its functions have been supplanted by the police, and the army therefore is hardly required except on occasions of exceptional gravity. Sirohi State is inhabited by a number of wild tribes, such as Bhils and Minas, and some factious jagirdars who are ever ready to draw their swords on the slightest provocation. It is, therefore, a matter of necessity that a small army should be maintained. The total number of police and military combined was 459 in 1875 and the cost of upkeep was nearly Rs. 26,000. But with the increase in population, and other resources, the expenditure in this direction has risen to Rs. 1,16,657.

As regards Railways, Telegraphs, and Post-offices it is generally presumed that all these institutions are the necessary accompaniments of the western civilisation, ushered in by the British Government; yet the special circumstances and extremely conservative nature of the people rendered the personal interest and the exertions of the ruling chief absolutely necessary before any changes, however beneficial, could be introduced. For railway purposes His Highness also with his usual liberality and foresight granted the lands through which it passed free of rent or compensation.

It is clear therefore that during the long period of his reign, His Highness Maharao Sir Keshari Singh has introduced wide and beneficial reforms in the administration of his country and swept away a number of abuses. The tact and energy with which these reforms have been enforced will always be remembered as an example of His Highness's powers of statesmanship. It is needless to say that these reforms have ensured peace and improved the administrative system, and from 1876 onwards the history of Sirohi has been a history of peace and prosperity.

The foregoing summary will amply justify the remarks of the Agent to the Governor-General, Sir Robert Crosthwaite, that the present "improved conditions of the affairs and security of life and property in Sirohi State must be primarily attributed to the able administration and earnest endeavours of the Chief." There can be no doubt that in his scheme of advancement His Highness has received considerable assistance from the Imperial Government both in money matters and otherwise, but as the same high authority said on another occasion "no amount of assistance from the British Government can convert a bad ruler into a good one,

and that the present prosperous, good, and peaceful condition of the State is due to His Highness's judgment, discretion, and unfailing devotion to the high duty which he has to discharge."

APPENDIX A (TO BOOK V)

No. XCI.

SIROHEE SALT AGREEMENT, dated the 21st January 1879.

Ratified the 14th April 1879.

ARTICLE 1.

His Highness the Rao of Sirohee agrees to prevent absolutely the making of salt within the limits of the Sirohee State.

ARTICLE 2.

His Highness the Rao agrees to prevent the import into, and export from, the Sirohee State of any salt whatever other than salt upon which duty has been levied by the British Government.

ARTICLE 3.

No transit duty shall be levied within the Sirohee State upon salt upon which duty has been levied by the British Government.

ARTICLE 4.

In consideration of the faithful and effective observance of these conditions, the British Government agrees to pay to His Highness the Rao of Sirohee annually the following sums:—

For reasonable charges to be incurred in preventing the making of salt, Rs. 900 (nine hundred).

For compensation for the exemption from transit duties stipulated under Article 3, Rs. 900 (nine hundred).

Furthermore the British Government agree to permit His Highness the Rao to purchase annually from the salt works at Pachbadra and from the Luni

Tract, for the consumption of the people of his State, thirteen thousand (13,000) British Indian maunds of salt. The British duty on the salt thus purchased shall be levied at half the full rate of duty at the time leviable at the works from which the salt is supplied. The British Government will endeavour to deliver this salt from Pachbadra and the Luni Tract so long as the salt is made at these two places, in such proportion as His Highness the Rao may require. This salt shall be forthwith removed into the Sirohee State and shall not be re-exported therefrom.

ARTICLE 5.

If any considerable stocks of salt be proved to exist within the Sirohee State when this Agreement comes into force the Rao will, if so required by the British Government, take possession of such stocks, and will give the owners thereof the option of either transferring the salt to the British Government at such equitable valuations as may be fixed by His Highness the Rao in concurrence with the Political Agent, or of paying the said Agent such duty not exceeding two rupees eight annas per maund on such salt as the Governor-General in Council may fix. In the event of the owners aforesaid accepting the latter alternative, they shall be allowed to retain the salt on which the duty so provided may be paid, but not otherwise.

ARTICLE 6.

In the event of its being approved by experience that the arrangements made in accordance with this Agreement by His Highness the Rao of Sirohee for the safety of the British salt revenue are practically insufficient, or in the event of its being proved to the

full satisfaction of the British Government that the quantity of salt provided for the consumption and use of the people of Sirohee in Article 4 is materially insufficient, this Agreement will be open to revision.

ARTICLE 7.

This Agreement is to come into force from the date to be fixed hereafter by the British Government.

No. XCII.

SUPPLEMENTARY ARTICLE to the AGREEMENT for the SECURITY of the SALT REVENUE of BRITISH INDIA executed between the BRITISH GOVERNMENT and the SEROHI STATE on the 21st January 1879—1882.

Whereas it is laid down in Article 6 of the Salt Agreement executed between the British Government and the Serohi State on the 14th April 1879 that in the event of its being proved to the full satisfaction of the British Government that the quantity of salt provided for the consumption and use of the people of Serohi in accordance with Article 4 of the aforesaid Agreement is materially insufficient, the said Agreement will be open to revision; and whereas it has been found by experience and enquiry that the quantity of salt allowed, *viz.*, 13,000 maunds is not sufficient for the consumption of the inhabitants of the Serohi State; it is hereby provided that the Durbar may purchase, in future, 18,000 maunds of salt at the reduced rate of duty agreed upon by Article 4.

Seal.

(SD.) KAISHRI SINGH,

Rao of Serohi.

Seal.

(SD.) P. W. POWLETT,
Lieutenant-Colonel,
'Resident, Western Rajputana States.

Seal.

(SD.) RIPON,
Viceroy and Governor-General of India.

This supplementary Article was ratified by His Excellency the Viceroy and Governor-General of India, at Simla, on the twenty-sixth day of September A.D. one thousand eight hundred and eighty-two.

(SD.) C. GRANT,
Secretary to the Government of India,
Foreign Department.

LETTER from the OFFICIATING UNDER-SECRETARY to the GOVERNMENT of INDIA, FOREIGN DEPARTMENT, to the AGENT to the GOVERNOR-GENERAL in RAJPUTANA, No. 693-I., dated Fort William, the 23rd February 1884.

1. I am directed to acknowledge the receipt of your letter No. 3670-G. of the 3rd October 1883, on the subject of a proposed modification of the terms of the agreement with the Rao of Serohi in regard to salt arrangements.

2. In reply I am to say that the Government of India are pleased to sanction the modification proposed by you, whereby His Highness the Rao shall, in lieu of being permitted to purchase 18,000 maunds of salt annually for the use of his State at half-duty rates, receive an annual payment of Rs. 9,000 from the Government of India, on the distinct understanding that His Highness will free the salt trade in the Serohi

State from all imposts of every description, and will notify the removal of imposts so as to ensure the merchants fully understanding it.

3. I am to enquire on what date or dates you would propose annual money payment should be made.

4. Referring to the 9th paragraph to your letter under reply I am to say that a record of the change now made, and of its acceptance by His Highness the Rao of Sirohi by a Kharita addressed to you, will be sufficient, without any formal modification of the treaty.

AGREEMENT relating to the LEASE of certain LANDS
in ABU.

Whereas the British Government and the Sirohi Darbar have deemed it expedient to enter into an agreement whereby the Sirohi Darbar shall lease to the British Government certain defined lands on Abu, it is hereby declared and agreed as follows:—

As a mark of his loyalty to the British Throne, His Highness Maharajadhiraj Maharao Sir Kaishree Singh Bahadur, G.C.I.E., K.C.S.I., of Sirohi, hereby on behalf of himself, his heirs and successors, leases and makes over the area specified and described in the accompanying Schedule and Map to the British Government permanently with effect from the 1st October 1917.

In this document the term “Abu” means “the leased area at Abu,” but the area to be so leased does not include the area referred to as Sirohi limits in the Schedule and Map.

The following conditions are also declared and agreed:—

1. That the entire management of the said area with the exception of the Sirohi limits within the area

referred to in the preamble and all the rights and privileges as well as full revenue, civil and criminal jurisdiction and all other powers of administration shall be vested in the British Government and that the said area shall be administered on behalf of the British Government by such officer or officers as the Governor-General in Council may appoint for the purpose.

2. That the British Government shall pay to the Sirohi Darbar through the Agency Treasurer at Abu on the 1st day of October in every year, beginning from the 1st October 1917 a fixed annual rent of Rs. 25,000 (Rs. twenty-five thousand) in addition to the sum of Rs. 2,000 (Rupees two thousand) stipulated in condition 28 of this agreement as compensation for the closure of the Dilwara liquor shop, and a total sum of Rs. 27,000 (Rupees twenty-seven thousand) without any deductions on any account whatsoever.

3. That the British Government shall remit their present jurisdictional rights at Anadra and in the bazaar at Kharari (Abu Road) with the exception of such portions of the latter place (Kharari) as lie within railway limits proper or within the limits of the road between Kharari railway station and Abu.

4. That the British Government shall retain jurisdiction over the road between Kharari railway station and Abu together with a strip of land 30 feet wide on each side of the road for the requirements of the Public Works Department and for traffic purposes of all kinds whatever. This condition will also apply to any diversion of the existing road or to any new road or railway that may be made with the approval of the Darbar from Abu to the plains. Any alignment thrown into disuse will revert with jurisdiction thereover to the Sirohi Darbar.

The measurement of the strip of land 30 feet wide on each side of the road shall be made superficially, that is along the surface of the ground, whether the surface be horizontal or not horizontal, provided that where any boulder or other protrusion or depression intervenes the measurement shall be made along the surface in accordance with the general lie of the land and shall not be affected by any such protrusion or depression: provided also that where any retaining wall or any other similar construction is already in existence for the support or protection of the road the strip of land 30 feet wide shall be measured from the base of such construction if it lies below the level of the road and from the top of such construction if it lies above the level of the road.

The Sirohi Darbar will impose no taxation on goods passing from Abu to the railway station at Kharari or on goods passing from the railway station at Kharari to Abu.

5. That there shall be no contribution towards the Abu Municipality on the part of the Sirohi Darbar and the present contribution of Rs. 8,000 hitherto paid by the Sirohi Darbar towards the Abu Municipality shall cease.

6. That the payment of tribute by the Sirohi Darbar to the British Government (Rs. 6,881-4-0) annually shall cease.

7. That the Dâk Banglows at Uria and Anadra with the lands on which they stand shall be restored to the Sirohi Darbar with the condition that they may be maintained as Dâk Banglows, His Highness retaining a prior right to their use when needed for journeys of himself and family.

8. That the rules for the guidance of the courts of Vakils for Rajputana shall not apply to offences committed within the area hereby leased.

9. That the Extradition Treaty (No. LXXXIX of 1867) in force between the British Government and the Sirohi Darbar shall apply to the area hereby leased as if the said area were included in the term "British Territory," and that for the purpose of this agreement the offences of theft and smuggling liquor or hemp drugs shall be added to the list of heinous offences contained in Article 5 of the aforesaid Treaty.

10. That the killing of cows or bullocks, pea-fowl or pigeons and the bringing of beef within the area hereby leased be strictly prohibited.

11. That the temples and shrines, and their precincts be kept free from intrusion.

12. That the priests and fakirs remain unmolested except in cases of their committing any breach of the laws.

13. That fishing be forbidden near the residence of the priests at the south-east corner of the Nakki Lake.

14. That the Darbar shall not be called upon to assist the Bazaar, but all arrangements for the collection of supplies shall be made independently of their assistance.

15. That no existing roads or footpaths in the leased area shall be stopped, without previous intimation to the Sirohi Darbar and a full consideration of any representation they may make in the matter.

16. The Sirohi Darbar, in exercise of their sovereign or reversionary right in and over the area hereby leased, shall be granted a reasonable royalty on all mines of any kind, excluding ordinary building stone

quarries that may be discovered and worked during the currency of the lease, and Government shall remit the royalty on stone and stone slabs supplied to the Sirohi Darbar from the quarries situated within the leased area.

17. The members of the family of His Highness the Maharao Saheb shall be exempt from the jurisdiction of British courts and the British police within the area hereby leased.

18. His Highness, his family members and his followers as well as their animals and means of conveyance shall be exempt from all Municipal taxation of any form within the leased area, and also His Highness's six chief officials (namely Diwan or State Secretary, the Private Secretary to His Highness, the Vakil, the Revenue and Judicial officers and the Superintendent of Custom and Excise) shall be exempt from all Municipal taxation of any form within the leased area. Breaches of municipal rules and regulations committed by His Highness's followers shall be punished under His Highness's orders.

19. The same rules under the Arms Act as apply in Rajputana regarding possession of arms and going armed on a journey shall apply, within the leased area, to the members of His Highness the Maharao's family, State Jagirdars, officers and servants.

20. That all goods, chattels or other supplies whatsoever for personal consumption or use brought into or exported from or passing through the area hereby leased for the Darbar and their family members shall be exempt from octroi customs or any other sort of duties levied or in future to be levied by the Municipality or the Government of India.

21. That pilgrims shall not be hindered in passing through the area except under restrictions imposed by medical authorities in the interests of public health, and no special tax shall be imposed on them as such by the British authorities.

22. The British officials at Abu will give all reasonable help in respect of Sirohi subjects disobeying or defying the authority of the Sirohi Darbar and taking shelter in Abu. The Sirohi Darbar will similarly give all reasonable help in respect of all persons disobeying or defying the British officers at Abu and taking shelter in Sirohi Territory.

23. Goods passing to and from Sirohi limits and other villages on Abu outside the leased area shall be passed through the leased area free of duty when covered by the requisite permits from the British Customs officers.

24. That the Sirohi Darbar shall be given the option of financing and owning any electric or stream tram or railway that may hereafter be constructed between the leased area and any existing main line of railway always provided that the final decision as to the form of the scheme and management thereof after completion remain with the British Government.

25. The present arrangements in regard to the Abu Road (Kharari) Dispensary shall cease and the institution be handed over entirely to the Sirohi Darbar provided that the Sirohi Darbar undertakes to maintain in charge of the Abu Road Dispensary a qualified Sub-Assistant Surgeon, who will work in co-operation with the plague inspection medical staff at Abu Road and will furnish the officers of Government through the Darbar officers at Kharari with all such information

regarding epidemic disease, as may be required by them for the due protection of the Abu area from infection.

Provided that the Darbar will continue to the Abu Road Dispensary the grant which it at present receives totalling Rs. 1,000 per annum, *viz* :—

	Rs.
European Medical Stores ...	500
Pay of Menial establishment ...	204
Bazaar Medicines ...	100
Dieting Charges ...	196

26. The birthday of the ruling Chief of Sirohi shall be observed on Abu as a holiday and his position shall be recognised by same public honour that shall be apparent to all population such as the firing of salutes whenever there is a gun at Abu.

27. That treaty No. LXXXV of 1845 and each and all other previous agreements in so far as jurisdiction at Abu has thereby been ceded by the Sirohi Darbar to the British Government are cancelled.

28. That there shall be no "neutral zone" around the Abu station, but His Highness undertakes to close the existing Dilwara liquor shop in return for an annual payment of Rs. 2,000 (Rupees two thousand) to the Sirohi State and to refrain from opening any other liquor shop within a three-mile radius of the boundary of the leased area. The British officials on Abu will likewise not open any liquor shop on the Abu Cart Road and will allow the existing Sirohi liquor shops at Chhipaberi and Taleti at the foot of the hill on the Abu Cart Road to remain.

29. That country and foreign liquors, opium and hemp drugs shall be allowed to be transported free of any tax whatever in sealed casks and packages through

the area leased under permits granted by the Magistrate of the leased area.

30. The Government of India shall have the right to repair as at present, if they desire to do so, the road between Abu and Uria and the road between Abu and Anadra.

Seal.

(SD.) KAISHREE SINGH,
Maharao of Serohi.

Seal.

(SD.) E. G. COLVIN,
*Agent to the Governor-General
in Rajputana.*

(SD.) CHELMSFORD,
Viceroy and Governor-General of India.

This agreement was ratified by His Excellency the Viceroy and Governor-General of India at Simla on the 6th day of October 1917.

Seal.

(SD.) J. B. WOOD,
*Secretary to the Government of India
in the Foreign and Political Department.*

APPENDIX B (TO BOOK V)

Speech delivered by Colonel Trevor, Agent to Governor-General, Rajputana, on February 1st, 1895.

"Your Highness, in the kind words just read, has afforded another proof of the generous spirit in which the Chiefs of Rajputana regard the efforts of British officers who conduct their duties with sympathy for those among whom they move and work. It is the desire of the Government of Her Gracious Majesty the Queen-Empress who has always sought to be in touch with her subjects in the East as in the West, and of her representative in this country, the Viceroy—that we, Englishmen in India, should cultivate a lively sympathy for the people among whom our lot is cast, and it is little credit to us that in Rajputana we are able to do this without strain or difficulty. The oldest of us is constantly learning fresh lessons from the virtues of Natives of India, and I know no part where those virtues are more conspicuous than in Rajputana, from whose Princes indeed we receive so much kindness that it would be strange if hearts did not open to them. It is a great pleasure to me, Maharao, to visit Sirohi again and to find your State in a satisfactory condition. My intercourse with you for several years past at Abu enables me to congratulate you most sincerely on the high honour recently conferred on you by Her Majesty, and which I know you greatly value and I feel sure when you next visit Abu you will receive congratulations from others also who know you to be a kind and considerate Lord of the Manor, anxious to carry out the wishes of the Government, and to see your beautiful hill a real sanitarium, which it can only

be by strict attendance to the laws of sanitation, as you fully recognise. You have been enlightened enough to perceive that subject to those laws, visitors stimulate trade and thus increase your revenues, and there has been no difficulty in persuading you to take steps to conserve your forests which a few years ago were being injured by indiscriminate felling and grazing and wasteful fires. This, indeed, I need hardly remind you as a matter which will always demand careful and constant attention. I have also to acknowledge the assistance you so readily gave in this scheme now happily completed of converting a large piece of ground closed to the Bazaar, partly swamp, partly under cultivation, and partly composed of rocks, from a nuisance dangerous to health into a public recreation ground for all classes. In this and in other ways you deserve thanks from all who reside at and visit Mount Abu, and it affords me great pleasure to see you honoured by a special mark of Her Majesty's favour before I leave Rajputana. Your Highness, it appears, is still intent on adding to the convenience of our Rajputana Sanitarium on whose behalf I gratefully accept your proposed gift of a Clock Tower, which is the more welcome in having been sprung upon me here as an agreeable surprise, contrived by your own kind forethought. My gratitude is increased by your kindness in proposing to associate my name with that gift. Now, Gentlemen, let us drink to the health of our host, Maharao Kaisree Singhji of Sirohi, Knight Commander of the Staff of India, and wish him long life and prosperity."

Speech delivered by Colonel H. B. Abbott, Resident of the W. R. States, on the inauguration of the Abbott Tank on the 15th January 1897.

“Your Highness, Ladies and Gentlemen,—Allow me first to congratulate you, Maharao Sahib, on the near completion of works which will add much to the attractiveness of your Capital by providing a pleasant place of resort. This is evident to anyone who ascends the fine road we have just come up, and views at leisure the extensive and pretty scene below.

“Your Highness has called these works of public utility and such undoubtedly they are, for, as you have said, they will bring within ready reach, building material of the best kind, they will give easy access to a noted shrine where an annual fair is held, by means of them the gatherers of jungle produce will have their labours lightened and a plantation and forest nursery will prosper under advantageous surroundings; moreover the sportsmen will find a fresh hunting ground, and, last, but by no means least, if your Highness’s expectations are realised, which I have every hope they will be, these works will, to some extent, furnish a water-supply for the town. To have my name associated with works of this description is an honour for which I sincerely thank you.

“You have referred to me in connection with yourself and State in friendly terms, which, believe me, I greatly appreciate, and permit me to add, I am proud and happy at being the friend of a Chief who is noted not only for such benevolent gifts to the public as this road and tank, the Crosthwaite Hospital, and the costly Trevor Tal for the water-supply of Abu, but also for the sympathetic nature, kindness of heart, and patient attention to their wants, whereby he has endeared himself to all classes of his subjects and made himself truly the father of his people. I have now the pleasure to comply with your Highness’s request and to place in

position the stone tablet bearing the name of this tank to which I wish all success.”



